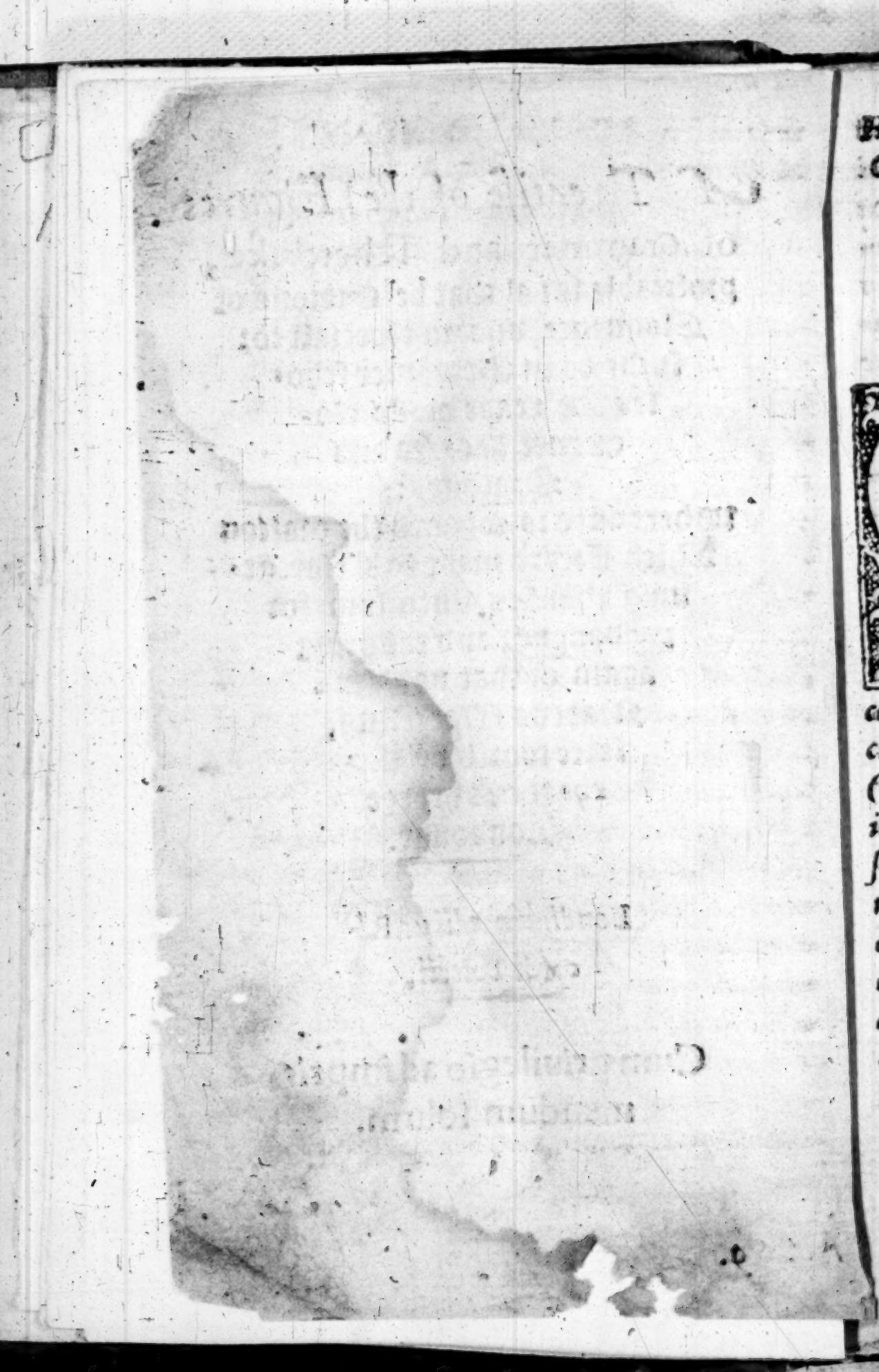
A Treatise of the Figures of Grammer and Rhetorike, profitable for al that be studious of Eloquence, and in especiall for suche as in Grammer scholes doe reade moste eloquente Poetes and Oratours:

Whereunto is ioygned the oration which Cicero made to Cesar, geuing thankes vnto him for pardonyng, and restoring again of that noble mã Marcus Marcellus, sette foorth by Richarde Sherrye Londonar.

Londini in ædibus Ricardi Totteli.

Cum priuilegio ad imprimendum solum.

A. 289.



HONORATISSIMO DOMINO
Guilielmo Pagetto, nobilissimi ordinis Gar-
terii equiti aurato, domino de Beudeser,
& illustriss. nostræ reginæ Mariæ cō-
siliario, Ricardus Sherryus sa-
lutem optat perpetuam.

QVando ex omnibus dei opt. Max creaturis nul-
lum animal homine præ-
stantius esse constat, Ho-
noratissime domine, eius
tamen quanta sit digni-
tas, cū ex aliis multis,
tum vel hinc potissimum
colligimus, quod cum cætera fere corporis omnia
cum brutis habeamus cōmunia, non tamē vt illa,
(quæ natura prona, atque ventri obedientia finxe-
it) obtutu in terram defixo, incurui deuoluimur,
sed erecta ad cœlum facie, amplissimum huius
mundi theatrū, & quid quid ipsi cius ornatus vi-
deret, id totū oculis perlustrantes, non sine magna
quadam animi iucunditate, diligentissime per-
discimus, & lubentissime contemplamur. Verum
enimuero cum intellectus noster id sibi quasi pecu-
liare videatur habere, rerum causas perquirēdo,
meditando, cogitando, complecti: sua ipsius sublimitate

Homo animal prestantissimum

mitate cõtecta, seque, suisque bonis, suauissimis quidem illis, apud se tantummodo perfruitur. Atque id ne semper fieret, sed maiorem stirps humana vt caperet vtilitatem, τοῦ λογου, id est, sermonem illi attexuit diuina benignitas, vt motus suos illos inter nos, sua sibi mentis aeterna agitatione fabricatos, in cõmunẽ hominũ vsum, diserta oris, atque linguæ interpretatione, postea proferret, &, in quã plurimos latissime diffunderet: adeo vt mihi rectissime iudicasse videantur, qui hanc hominis differentiã, quasique peculiarẽ notam esse existimauerũt, τοῦ λογικου εἶναι id est, fadi cõpatem esse. Ceterum cum id a nonnullis simplicius fiat, atque rudius, nihil vt propemodum a mutis, ac brutis, differre videãtur, certe in quibus vis illa diuina, atque dicendi facultas, vires suas abundantius, ac fortius exeruit, hos, certe tanto ceteris prestare iudicamus, quanto illa rationis energia, atque sermonis magnificentia, reliquis antecedunt, & plures in sui admirationem adducunt. Huius generis, & si pauci extiterunt (si ad multitudinem respicias) extiterunt tamen vbique fere gentiũ nõnulli, maxime vero Graeci, atque Latini, quorum fama nunc in illustri posita, aditis ad posteros clarissimis monumentis, aeternitatem sine dubio est consequuta. Hi, & apud suos, & in republica summo semper cum honore versati, id vel in primis vtile

mo cur
ti addi

loquentes
per exti
unt.

tile, atque adeo necessarium existimauerunt, Eloquentiam excolere: cuius beneficia tanta, non modo tot retro seculis (ab immanitate videlicet ad humanitatem deducto iam humano genere optime intelligebant homines nimirum prudẽtissimi, sed in posterum quoque tantas eius commoditates exorituras, vt in longissimum, atque adeo ĩ eternũ sint duraturæ. Quod vt fieret, neue vt vlla temporis iniuria, aut edaci annorum serie aboleantur, cum a compluribus sedulo sit curatum, tum ab his certe haud leue momentum allatum esse videtur, qui relictis posteritati luculẽtissimis preceptis Eloquentie laudem, atque memoriam, orbi commẽdatissimam esse, voluerunt. Quorũ aliquot scripta cum nuper legerem, atque ex his, quedam non temere annotata, excerperem, que, cum aliis multis, tum in ludo literario versantibus, in primis profutura existimo: ea quisquis iuuandi studio in medium protulerit, etiamsi laudẽ nullã fuerit consequutus, procul tamẽ a sicophantarũ morsibus esse debet. Et certe si verũ fateri volumus, absque Troporũ, & Schematum perfecta cognitione, imperfecta plane omnis poetarum, simul & oratorum est prelectio. Quia vero de figurarũ generibus, atque vobulis inter artis scriptores non satis conuenit, aliis confusius, nonnullis cõscise nimis de illis tractantibus, haud indignum opere laborem me suscepturum

Vtilitas, loquenti. per dura.

Figurar. & Trop. cognitio necessaria.

Autoris positum.

ourum putabam, si paulo acutius inspectis earũ descriptionibus, ordine quam fieri potuit lucidissimo, non quidem vniuersas, sed maxime scitu dignas comprehenderem, & studiose iuuẽtuti, quasi in tabella spectandas, proponerem. Cæterum vt calumiatorum plena sunt omnia, ita non defuturos puto, qui hunc meum laborem vt leuiculum, contemnent, atque etiam vel hoc nomine irridebunt etiam, quod Anglice de Rhetoricis scribam. Inualuit enim nescio quo modo, ac sepissime auditur stultissima ista quorundam, sibi quidem vt videntur criticorũ, opimo, negantium fieri posse, vt que aliena in lingua diserte scribũtur, maxime si disciplinas attingunt, ea, cum venustate aliqua in nostrum sermonem posse transfundi. Horum ineptias, & si non sit difficile multis, eisque fortissimus argumentis refellere, vt tamen illis ora obstruantur, non quidem meis vllis rationibus, sed illius viri testimonio, cuius autoritate compressi, postea ne hiscere quidem contra, nisi impudentissime audebunt, placuit in medium proferre, que super hac re, eximius ille Rodulphus Agricola, & prudentissime iudicauit, & disertissime ĩ hec verba conscripsit Quicquid apud emẽdatos autores leges, vtilissimum fuerit, idipsum quam maxime propriis, & idem significantibus verbis reddere vernaculo sermone. Hac enim exercitatione

mauilli
tutatio.

n Episto
ad Barbi
um de
mãdo stu

exercitatione assequeris, vt quoties dicendum tibi aliquid, scribendumue fuerit, quando concipiendis verbis apud animum tuum sese quo natura fert vernaculus sermo protulerit, statim quoque latina verba iam prudẽ illic hoc vsu accommodata, sequantur. Ad hec quoque si quid scribere voles, optimum erit idipsum, quam plenissime, rectissimeque, patrio sermone intra animum tuum formare, deinde latinis, pure, propriequ id significantibus, explicare. Sic fiet, vt omnia aperte, & quam maxime plene, dicantur. Omnes enĩ si quid in dicendo est vitii, facillime in eo perspicimus sermone, ad quem sumus nati, & si quid vel dilucide parum, vel breuius quam conueniat, vel contorte nimium, nec satis cum re proposita coherens dictum fuerit, in eo sermone expeditius annotabit quisque, quem notissimum habebit. Hactenus Rodulphus. Ex quibus plane conuincitur, non modo ex aliena lingua nostras versiones esse probandas, sed quanta quoque eius rei sit vtilitas, luculentissime ostenditur. Sed ad te reuertor Honoratiss. domine. Equidẽ munusculũ hoc longe ĩfra dignitatem tuam esse confiteor, qui pro tua sapientia, & ante complures annos, & nunc ab illustrissima nostra regina Maria in consilium ascitus, in hoc munere longe honorificentissimo, summo cum honore, & in grauissimis huius regni negotiis feli-

cite

exter administrandis, pari cum fide, & integrita
te, versaris. Vt tamen istud qualecunque est Do
minationi tuæ offerrem, audaciam mihi fecit, sin
gularis ille animi tui candor, quo semper in stu-
diosos omnes, tum in me priuatim benignissime
vsus, vt de tuo in me animo, ac propensa voluntate
felicissima quæque mihi promitterem, ac etiã op-
time sperarem, effecisti. Atque vt in his colligē-
dis haud omnino nullus fuit labor, ita certe mul-
tis, quæ ad suscepti operis expolitionē pertinebāt,
hoc tempore deficientibus, non vt volui, sed vt po-
tui, opusculum hoc, & quasi syluam vberioris ope-
ris futuri, in publicum emisi: ampliaturus, si mo-
do vita, otiumque literis dignum contigerint. In-
terim hunc meum qualemcunque laborem,
si æquis lectoribus, maxime vero tuæ præstã-
tiæ, non ingratum fore intellexero, certe, &
scriptionis huius abunde mihi magnum
pretium cepisse videor, & hac vestra
facilitate, ad maiora in posterũ susci-
pienda, animabor. Dominatio-
nem tuam deus. Opt. Max.
quam diutissime ? seruet
incolumem.

(*.*)

Eloquutio, quã φραστικὴν Græci dicunt, vnde & Eloquentiæ nomen ortum esse putant, omnium partiũ vt pulcherrima, ita quoque vtilissima, atque difficilima est, in qua oratoris vis illa diuina cernitur, quã cum Cicerone optimo doctore, in partitionibus, copiose loquendi sapientiam definio. Nam et ea profusa & immensa rerum omnium inuentioni varietatem, plenitudinemque addit: & certis dicendi luminibus, res in orationibus explicat, atque exornat: & flumen grauissimis, sẽtẽtiis, et optimis verbis, propriis, apte translatis, sonantibus, ad dicẽdi gæmus adducit. Nec solum ex flumine isto eloquutionis eligere verba oportet, sed etiam collocare. Vis enim & facultas orationis in simplicibus verbis, & coniunctis versatur, quarum illa inuenienda sunt, hæc collocanda. Est enim quidam ornatus, qui ex singulis verbis est: alius qui ex coniunctis constat. Eligere autem & suo quoque loco collocare, de sententia Ciceronis, in oratore, & Fabij Quintiliani libro institutionum oratorium octauo, nequa-

quam facile est. Sic. M. Antonius dicere solebat disertos se vidisse multos, eloquentem adhuc neminem. Et M. Tullius (vt ait Fabius) inuentionem quidem & dispositionem prudentis hominis putauit, eloquentiam vero oratoris. Ratio enim inueniendi, & collocandi, communis omnium esse potest, qui vel antiquitatis clarissima monumenta in codicillos referunt, atque historias literis memoriæque mandant, vel, qui de aliqua re loquuntur eloqui apte, distincte, ornateque dicere, admodum paucis concessum est. Sed quoniã bipartita nobis eloquutionis est preceptio, primum dicemus quas res omnis oratoria elocutio habere debet, que pars in sermone Latino atque perspicuo, & compositione, & dignitate posita est: deinde quibus in dicendi generibus versatur. Eloquutio igitur commoda & perfecta, tres res in se habere debet: Sermonem Latinum, & perspicuum, compositionem, dignitatem.

De Latino & perspicuo sermone.

DE his autem que in Eloquutione posuimus, hec sit prima cura, vt Latine & perspicue ad rerum dignitatem atque naturam loquamur

quamur, & verba efferamus ea, que, (vt ait Cicero de oratore) nemo iure reprehendat. Latinus autem ſermo & preſpicuus ex Grammaticis diſcitur, qui orationem puram & ab omni vitio intermiſſam conſeruat, & facit vt vnumquodque pure, & aperte, & dilucide dici videatur. Conſtat autem Latinus ſermo vſitatis verbis, quæ in vſu quotidiani ſermonis verſantur, & proprijs, quæ eius rei ſunt, de qua loquetur. Nec vero proprietates ad nomen duntaxat, ſed multo etiam magis ad rim ſignificationis referri, ac poteſtatem oportet: nec auditu, ſed intellectu perpendi. Ita tranſlatio quoque, in qua fere maximus eſt Elocutionis vſus, verba non ſuis rebus accommodat. Sed tamen aliquando habet etiam in oratione inuſitatum aliquod verbum, aut poeticum, dignitatem, quibus, loco poſitis (vt Ciceronis verbis vtar) grandior, atque antiquior oratio ſepe, videri ſolet. Poetas enim omnino quaſi alia quadam lingua loqui, nemo eſt qui ignoret. Vitia denique in ſermone, quo minus is Latinus ſit, duo enumerantur, Barbariſmus, & Solœciſmus, quorum ille, cum verbum aliquod vitioſe effertur, hic, cum verbis pluribus conſequens verbum ſuperiori non accomodatur, committi ſolet.

Barbariſmus.

Solœciſmus.

A briefe note of Eloquution the thirde parte of Rhethorike.

Eloquution which the Greekes call Phrase, wherof also the name of Eloquence doth ryse: as of all partes it is the goodliest, so is it also ỹ profitablest & hardest, in whiche is seen that diuine might and vertue of an oratour, which as Cicero in his oratorie partitions defineth, is nothing els but wisedom speaking eloquently. For vnto the maruaylous great inuentiõ of al thinges, both it addeth fulnes and varietie: it setteth out & garnisheth with certaine lightes of endighting the thinges that be spokẽ of, and also with very graue sentences, choyse wordes, proper, aptly translated and wel soũding, it bringeth that great floud of eloquence, vnto a certain kynd of stile. And out of this great streame of Eloquution, not onely must we choose apt & mete woordes, but also take hede of placyng and setting them in order. For the might & power of Eloquutiõ, consisteth in woordes, considered by thẽselues, & when thei be ioyned together.

Apt

Apt wordes by searchyng must be foūd out, and after by diligence, cōueniently coupled. For there is a garnishyng, euē when they bee pure and fine by themselues, and an other when thei be ioyned together. To chose them out fynely, and handsomely to bestowe them in their places, after the minde of Cicero and Quintilian, is no easye thing. So Marcus Antonius was wont to saye, that he had knowen many well spoken men, but none eloquent. Tully & Quintilian thought that inuention and disposition, wer the partes of a witty and prudent man: but eloquence of an oratour. For how to fynde out matter and set it in order, may be common to al mē, whiche either make abridgementes of the excellent workes of auncient writers, and put histories in remembrance, or that speake of any matter thēselues: but to vtter the minde aptly, distinctly, and ornatelye, is a gift geuen to verye few. And because we haue diuided Eloquutiō into two partes, that is, wordes simple, or considered by themselfes, and

compound, or ioyned together in speach, according to this we say, that euery eloquent oratiō must haue in it. iii. pointes euidence, which belongeth to the syxte part of eloquution, composition, & dignitie, which belongeth to the other.

Of Euidence and plaines.

Of these thinges that we put in eloquutiō, let this be ỹ first care, to speake euidently after the dignitie and nature of the matter: & to vtter suche wordes, whiche as Tullie sayth in his oratour, no man may iustly reprehēd. The plain & euident speache is learned of Grammarians, and it kepeth the oratiō pure, and without al fault: and maketh that euery thyng may seme to be spokē, purely, apertly, & clerely. Euery speach stādeth by vsual wordes, that be in vse of daily talke, and proper wordes that belong to the thing, of whiche we shall speake. Neither bee properties to be referred only to the name of the thyng, but much more to the strength & power of the signification: and must be considred not by hearing, but by vnderstan-

dyng

dig. So translatiō in the which cōmōly is the greatest vse of eloquution, appli-eth woordes, not to the selfe proper thynges. But yet an vnused woorde, or poeticall, hath also sometyme in the oration his dignitie & being put in place, (as Cicero sayth) oftē times may seme greater, & of more antiquitie. For that Poetes doe speake in maner as it were in an other tongue, it is right sone perceiued. Finally two fautes are committed in euery language, wherby it is not pure, Barbarisme and Solecisme. Of the which that one is committed, when any woorde is fautily spoken or written, that other, whē in many woordes ioyned together, the woorde that foloweth is not well applied to that that goeth before.

De vitiis orationis.

OMnis oratio bona & diserta, tres habere debet præcipuas virtutes. Vt sit pura, dilucida, & ornata. His totidem opponuntur vitia. Barbarum, obscurum, inornatum. Horum trium vitiosorum generum certa quædam species sunt collec-

rũ, quarum exempla subijciemus.

De Barbaro.

Barbarum vitium est, quando Barbaries quedam in orationem inducitur. Eius tres sunt species.

Barbarismus,
Barbaralexis,
Solœcismus.

Barbarismus primum Eloquutionis vitium, est error in Orthographia, & prosodia.

In Orthographia peccatur, quando in dictione aliqua, litera, vel Syllaba, adijcitur detrahitur, immutatur, aut transponitur. Exemplum, cum de figuris Grammaticis agemus, post ostendetur.

Error in prosodia est, cum contra rectã vocum pronuntiationem, eam syllabam que erat eleuãda deprimimus, vel contra, quæ deprimenda erat, eleuamus. Id ne fiat, diligenter a Grammaticis est prospectum: qui vnicuique syllabæ suum tonũ quo vel eleuatur, vel deprimitur, vel circumflectitur assignarunt: primum acutum, secundum grauem, tertium circumflexum appellantes.

Barbaralexis est, quum barbara, & peregrinæ linguæ vox Romano sermone inseritur.

Solœcismus. Hoc vitiũ ad figuras constructionis pertinet, & antea in initio est definitum.

Barbaro

Barbaro oppomitur Latinitas, quæ cõstat regula, authoritate, & consuetudine. Latine loqui lex nõ est, sed obseruatio quedam excellentium virorũ, cuius iudicium pro ratione stat.

Faultes of an Oration.

Euery good and eloquent oratiõ must haue three principall vertues: that it be pure, playn, and garnished. To these are there as many contrary vices. Barbarous, dark, and vngarnished. Of which three generall vices, there bee gathered certayne kyndes, whereof exaumples shall folow.

Of Barbarous.

Barbarous is a fault, when a certein vnpurenes is brought into the speche, and it hath three kindes.

Barbarisme.
Barbaralexis.
Solecisme.

Barbarisme the fyrste fault of Eloquution, is an errour in true writyng, and true accenting.

We misse in true writing, when in any word a letter or sillable is put too, taken away, chaunged, or transposed.

Exaumples

Examples we will shewe afterwardes whē we speake of ỹ figures of Grāmer.

The fault in accenting is, when contrarye to the ryght pronunciation of woordes, we put downe that syllable which should be lift vp: or contrary lift vp, which should be put down. And that we should not so do, the Grammarians haue made good prouision, which to euery syllable haue assigned their accēt, wherby it is eyther lift vp, put downe, or strayned: calling the first an accente acute, the seconde graue, the thyrde circumflecte.

Barbarale ris, when a rude worde or of a straunge tong is brought into the Romain tonge. In the English speache there be so many, that some thinke we speake litle English or none at al.

Solecisme, this fault pertayneth to ỹ figures of construccion and is defined afore in the begynnyng.

Contrary to barbarous is pure latin, which standeth by rule, authoritie, & custome. For to speake latin is no lawe, but an obseruacion of excellent menne, whose

whoſe iudgement ſtandeth for reaſon.

De obſcuro.

OBſcurum eſt cum vel verborum, vel ſtructuræ vitio, obſcuritas quædam inducitur. Eius ſpecies ſunt,

Improprietas, Cum dictio minimæ propriæ ſignificationis, orationi ceu nubes, inducitur. Terentius. Nam quod tu ſperas propulſabo facile, ſperas, pro times, dixit.

Ambiguitas verbi, aut orationis, vt: Aio te Æacida Romanos vincere poſſe. Hic vitio compoſitionis in ambiguo poſita ſententia. Nam vtri victoria promittatur incertum.

Hyperbaton, Perplexa, & impedita conſtructio vel iuſto longior, Qualis plerunque ſit ab ineptis affectatoribus Periodorum.

Eclipſis, Quũ neceſſaria dictio ſententiæ deeſt, ita vt perfectum ſenſum non referat. Vt in epiſtolis ad Atticum permulta ſunt.

Brachylogia, Quũ de re graui nimis breuiter & anguſte loquimur, quæ & longiorẽ, & aptiorem requirebat ſermonem Eſt & orationis virtus, quũ plura paucis complectimur.

Atque hæ ſũt ferme ſpecies obſcuritatis, cui opponitur ſecũda virtus orationis, perſpicuitas, cẽſtãs

proprietate,

proprietate, sensu, & compositione. Vt docet Fabius in octauo libro. Cap. 4.

Of obscuritie.

Obscuritie is, when through the fault of wordes, or of settyng them together, a certayn darkenes is brought in, and hath these kyndes.

Improprietie, whē a worde is brought into the talke hauing nothyng at al his owne proper signification: as when we say, you shall haue sixe stripes whiche you long for: when thei long for thē not one whit.

Ambiguitie, is of one word or of moe, as, I say the Gaciba the Romains may ouercome. Here through the faulte of compositiō, it is in doubt to whom the victorie is promised.

An intricate construction, or lenger than should bee. Suche as oftentymes happeth to them that fondly labour to tell a good rounde tale.

Eclipsis is, when there lacketh a necessary word in the sētence, so that it is not ful and perfecte. Many of these are in Ciceros Epistles written to Atticus

When

Brachylogia, when of a graue matter we ſpeake too briefly, and that it requi-red a larger, & more mete treatiſe. It is alſo a vertue in ſpeache, when we com-prehend many thynges in fewe wordes.

Contrary to obſcuritie, is playneſſe, ſtandyng in proprietie, ſenſe, and compo-ſition, as Fabius dooeth ſhewe in hys eyght booke.

De Inornato.

INornatum eſt quum vel ordo, vel dignitas verbis deeſt. Species ſunt hæ.

Pleonaſmus, Hoc eſt, adiectio verbi ſuperuacui ad plenam ſignificationem. Vt ſic ore loquuta eſt. Nonnunquam tamen aſſeuerationis gratia adhibetur. Vt apud Terẽt. Hiſce oculis egomet vidi, ne nega.

Perittologia, verborũ adiectio ſuperuacua, ſine vlla vi rerum. Eſt autem Pleonaſmo vitium affine, niſi quod hæc in ſenſu, Pleonaſmus in verbis ſpectatur. Seneca. Habet inquit, hoc Montanus vitium. Sententias ſuas repetendo corrumpit, dum non eſt contentus vnam rem ſemel bene dicere efficit ne bene dixerit.

ταυτολογια. Inutilis eiuſdẽ verbi, aut cõſtructionis iteratio, cũ quid magno faſtidio ſepius

quod

ingeminatur, id quod inexercitatis fere accidit, vt eandem semper cantilenam canant.

Periergia, Quum in re tenui multum verborum, & superuacaneâ operam consumimus, ac nimium immoramur. Id quod copiam male affectantibus accidit. Fabius superuacuam operositatem vocat. Huic opponitur expolitio, qua iam virtus est, quum videlicet versamur sepe diuersis modis eadem, & in vna re, atque in eadem sententia diutius commeramur.

Macrologia, quum aut tota oratio, aut aliqua sententia fit iusto longior, vt audientem fatiget. Alii orationem esse dicunt, res non necessarias complectentem. Fabius hoc exemplum e Liuio ponit, libro octauo. Legati nõ impetrata pace retro domum vnde venerant, reuerterunt. Iterũ tius. Mea est sic ratio, & sic animum induco meum. Sunt qui Macrologiam orationem esse velint nimis cultam, aut longa descriptione productam sententiam. Mihi non absimile vitium esse periergiæ videtur. Huic vicina Periphrasis, virtus habetur.

ταπεινωσις, Cum rei magnitudo, vel dignitas, verbi humilitate deprimitur.

μειωσις Cognatum superiori vitio, nisi quod pluribus verbis fit, vbi de re magna, & ar-

dua

ne iusto tenuior, & simplicior oratio, quam res ea ferat.

Βομφιολογια Mioſi contraria, quum res tenues ac leuiculæ, quadam efferuntur minus tumida, & magnifica oratione. Qualem comici pro decoro perſonæ militibus glorioſis, & paraſitis tribuunt.

Aſiatiſmus, hoc eſt Aſianum genus orationis, immodicum, ac redundans verbis et figuris, ſed rebus inane.

Αισχρολογια Quum vitio compoſitionis inuerecunda eſt oratio.

Cacemphaton, id eſt abſurditas, vel abſonum quum duriter & deformiter inter ſe coherent literæ vel ſyllabæ. Vt, iuuat ire & dorica caſtra. Et cæca caligine ſoles. Tale eſt, O tite, tute tati. Fabius Cacephaton eſſe ait, cum aut mala conſuetudine in obſcœnum intellectum eſt ſermo detortus, aut iunctura deformiter ſonat.

Cακοζηλια. Hoc eſt praua & peruerſa affectatio, vt ſi quis eam orationem affectet, cui non ſit par. Breuiter quoties ingenium iuditio caret, & ſpecie boni fallitur. Vt recte quidam Cacozeliam eſſe dixerunt, per affectationem decoris corruptam ſententiam, quum eo ipſo dedecoretur

dedecoretur oratio, quo illam voluit autor ornari. Hec fit aut nimio tumore, aut nimio cultu.

ἀσχημάτου Quũ oratio omni ornatu verborũ, et figurarum caret, vel contra, cum est inepti figurata. Nam in vitium ducit culpe fuga si caret arte.

ὁμοιόλογία Vbi nihil est in oratione varietatis, aut suauitatis. hoc est, quum est vniformis, et vbique sui similis oratio, & que nulla varietate leuet tædium. Estque hoc vitium, & superiori finitimum, & sequenti contrarium.

Ποικιλογία Vbi nihil est ĩ oratione rectũ aut propriũ, sed omnia ũmodice figurata, et nimi picturata Qualis est ferme sermo Apulaianus.

σωρὸς λέξεως Commistio inepta sermonis e variis linguis & idiomatibus consuta.

Item, si quis poeticas figuras orationi solutæ admisciat.

ἄρρυθμον Tractum genus dicendi, & oratio prorsus carens numeris, & compositione tolerabili.

κακοσύνθετον Incõpositum, seu male collocatum, hoc est, vbi verba male congerumtur, perinsque coherent, alioqui bona si in loco ponerentur, vel Cacosyntheton est indecẽs structura verborum, et compositio vitiosa.

ἀνοικονόμητον

ἀνοικονομητον *Male dispositum, & indistinctum, affine superiori vitium, quum nulla est in oratione œconomia, sed omnia confusa sursum deorsumque miscentur. Atque hæc sunt breuiter descripta orationis vitia.*

Of vngarnished.

Vngarnished is, when eyther there lacketh order, or beautifying in the wordes. The kindes be these.

Pleonasmus, the putting too of a superfluous worde, to a ful significacion: as, So she spake with her mouth. Somtyme it is vsed for asseueracion, as, I sawe it with these eyes of myne: denye it not.

Perittologia, a superfluous addyng of woordes, without any pythe of matter. It is like faulte to Pleonasmus, saue that the one standeth in sense, the other is seen in wordes. Seneca. Montanus hath this fault, that he marreth all by to much repetyng of sentences, & while he is not content to haue spoken a thing once, he maketh all nought.

Tautologia, an vnprofitable rehearsall of all one woorde, or construccion

When with great prolixnes we dou-
ble the matter, whiche commonly they
are wont to doe that bee not exercised.
but therefore sing all one song.

Periergia, when in a small matter
we spend many wordes, & labour much
in vain, and tarry to long in it. Which
thing happeth to them vnlewdly seke fo
copie. Fabius calleth it, vayne curiosi-
tie. Contrary to this, is Expolicion
which is a vertue, whē in dede we stā
in one thing and sentence, turnyng th
same diuers waies.

Macrologia, when eyther the whol
oration, or some sentence thereof, i
lenger then it should be, and werieth
the hearer. Fabius taketh this exampl
out of Liuie, in the eyght booke. Th
Legates (peace not beyng obtayned) di
returne home agayne from whence th
came. Terence. This is my reason, an
thus I thinke in my minde. There b
that call it Macrologia, when th
oration is to trimme, & set out at lēgt
with some godly descriptiō. Me think
it is much like Periergia. Periphrasi

whi

which draweth nye to this, is counted a vertue.

Tapinosis, when a weightie & high matter is brought downe by baseness of a worde: as if you would say to a king, And it please your Mastership.

Bomphiologia, contrary to *Miosis*, is when lighte and trifling matters, are set out with gape and blasing wordes. Suche as in Commedies are wont to be spoken, of crabbyng souldiers, & smell feastes.

Asiatismus, a kynde of endighting vsed of the Asians, full of figures, and wordes, lackyng matter.

Aischrologia, when through the faulte of ioynyng wordes together, some vncleanly meaning may be gathered.

Cacemphaton, when letters & syllables hang euil fauouredly together: as if there be to many of this letter, r, or of t, which causeth a roughnes, or stammering.

Cacozelia, a peuishe desyre to folowe suche a kynde of writyng as thou arte not mete for: defacyng the thyng

which thou wouldest kaynest beautifie.

Alchematon, whē in the oratiō there is no varietie, nor pleasauntnes, but it is all alike, and by no varietie taketh away tediousnes, a fault lyke to that ȳ goeth before, and contrary to thys that foloweth.

Poikilogia When in the oratiō ther is nothing rightly and properly spokē, but all is to muche defigured and begayed. Such is the writing of Apuleius

Sōraismos A foolishe mingling together of wordes out of diuers languages. Also if a man in prose would vse figures poeticall.

Arithmon A kind of endighting drawē out a long, vtterlye voyde of all swete and rounde composicion.

Tacolyntheton, when the wordes be euil heaped together, and be worse ioyned: beyng good if thei wer set in place.

Anoikonomiton A faulte somewhat lyke the other: when there is no good dispolicion of the woordes, but all are confused vp and down, and set without order.

De

Orthographicis.

APud Grammaticos, figurarum duo sunt genera: alterum singulorũ verborũ, alterũ constructorum. Priores figuræ a Grecis μεταπλασμοι nominantur, quia verba, transformant. In prosa, his vti non licet, si barbarismi reprehensionem volumus effugere. A poetis metre causa vsurpantur. In oratione soluta nihil impedit quo minus verba, ac syllabas integre pronunciemus, & scribamus: quod quia versibus nõ fit, orthographicæ etiam vocantur, quasi orthographiam vitiantes. Et si autem Latinis, sed Grecis maxime in componendis versibus celebrantur, tamen nostris quoque poetis non sunt infrequentes si quis eorum poemata cũ ratione perlegerit. Sed nunc ad figuras.

De figuris orthographicis.

FIgura Orthographica est, cum a vulgari ratione scribendi, aut loquendi, metri causa deflectimus. Eius species sunt.

Prosthesis. Cum dictionis initio, litera, syllabave additur. vt. Virg. Oscula libauit gnatæ dehinc talia fatur. gnatæ pro natæ. Terentius. Pol hoc si scissem: nũquam huc tetulissem pedem, prosiluissem.

Epenthesis cum medio.

Iuuenal. Rara auis in terris nigroque ſimilli
ma cigno.pro,ſimilima. Virgil. Romanus Gra
iusque & Barbarus induperator.pro,imperator

Paragoge, cum aliquid fini additur.

Perſius. At pulcbrum eſt digito monſtrari, d
dicier hic eſt.pro dici.

His totidem contraria ſunt,
vbi aliquid deeſt.

Apbereſis. Cum principio dictionis aliquid
adimitur. Virgil. Babit ille ruinas,

Arboribus, ſtragemque ſatis: ruet omnia la
te ruet,pro cruet. Horat. Et cetera ludicra pono
pro depono.

Sincope,cum aliquid in medio deeſt. Virgil
Suſtulit,exutas vinclis ad ſydera palmas.pro vi
culis, Idem. Cingite fronde comas,& pocula por
gite dextris.pro,porrigite.

Apocope, Cum a fine aliquid adimitur. O
uid. Adfuit & certis tempora vinctus Hyme
pro Hymeneus.

Metatheſis, tranſpoſitio quædam literarum
Virg. Nam tibi timbre caput Euandrius abſti
lit enſis.pro timber.

Antiſthecon.Litera pro litera poſitio,Virgiliu
Olli ſubridens hominum ſator atque deorum
Olli,pro,illi.

Σχηματα Προσωδικα.

Sequuntur ſchemata proſodica, que in verſuum dimenſione adhiberi ſolent.

Diæreſis, vnius ſyllabæ, hoc eſt, diphthongi in duas ſyllabas diductio. Virg. Diues equum, diues, pictai veſtis & auri.

Syncreſis. Duarum ſyllabarum in vnam cõprehenſio. Ouid. Notus amor Phædra, nota eſt iniuria Theſei. Vbi. E. i. ſonandum tanquam. i.

Hæ due figuræ in verſuum ſcantione adhiberi ſolent.

Diaſtole, Syllabæ breuis, aut ancipitis productio. Virg. Exercet Diana choros. Diana prima producta dixit, quum ſit alioqui breuis.

Syſtole, Cum longam ſyllabam corripimus. Virg. Connubio iungam ſtabili propriamque dicabo. Hic. nu. corripitur, quum tamen ſit longa. Et hæ due figuræ ad ſyllabarum quantitatem pertinent.

Lyke vnto theſe figures gentel reader, vndoubtedly be foũd in oure Poetes, where for the Metre ſake, they oftentymes dee fayne, to adde, to chaunge, to dyminyſhe Letters, and Syllables,

frō the true writyng and reading of the
In this verse, where is that false cruel tyrant Nerown.
woorde: as Chaucer sometyme calleth
hym Nerown, whose name in dede is
Nero: and that to make the Meter a-
gree with the staffe that went before, &
so addeth a syllable in the latter end of
the woorde, as dooe the Latines, whan
they saye *Dicier for dici*. And as here is
added somewhat to the ende: so in thys
verse, In wintars iuste returne whan
Boreas gan his raygne: is taken awaye
a syllable from the begynnyng, (gan)
beyng put for began: but so yf he should
haue sayde, than had the verse been to
long by a syllable, although in deede
the woorde shoulde so haue beeu truelye
written. Nowe because I am not well
seen in Englishe Meters my self, ther-
fore I coulde not, I confesse, wel exem-
plifye in Englishe all these foresayde fi-
gures in Latin. Virgil sayde well. *Non
omnia possumus omnes*. Whoso can do it, is
worthy prayse, and worthy more praise
yf he wyll doe it. But to say somewhat
of these figures: whosoeuer thynketh
them lyghtly to be passed ouer, iudgeth

ouer

ouer lightly. For truly it is not inough in expoũding Latin Poetes, to say, here figure: except he tell him also it is a faulte. But because of the Metre, in stede of fault it is called a figure. And the like is not to be vsed in prose, when there is no necessitie why we shoulde not bothe write out the worde at lẽgth and also pronounce it as it is wrytten. Who will saye, and say truely, *porge dexteram*, for, *porrige dexteram*: and yet so sayeth Virgill before alleged, in the figure *Syncope*. And so of the reste. Thus muche I thinke sufficiẽt to haue noted touching this matter.

De figuris constructionis.

FIgurarum Grammaticarum partem alteram in verbis coniunctis positam esse diximus, quæ Syntaxis Grecis dicitur, Ea est ratio coniungendorum verborum, secũdum artis regulas, vt perfecta inde conficiatur oratio. De eo, Grammatici plurima dederunt precepta. Aduersus quæ, vitium qui committit, in Solœcismum incidit. Verum quia non temere, sed certis de causis, eximij authores, a regulis illis declinant, pro

vsu

vitio figura est appellata.

Figura constructionis quid.

Est itaque figura Constructionis, cum a communi ratione loquendi, brevitatis, aut alicuius commoditatis gratia, non nihil deflectimus. Eius species sunt.

Eclypsis, cum ad legitimam constructionem dictio necessaria deest, quæ tamen vel consuetudine authorum subaudiri solet, vel quia ex ceteris verbis precedentibus est certa, vt.

Templũ.	Post quam ventum est ad Pauli.
Via.	Cur non recta introiisti.
Litteræ.	Datæ primo Ianuarij.
Tentoriũ.	Tendebat in valle.
Febris.	Laborat morbo quartane.
Seruis.	Nemini bonus est preterquam suis.
Tempore.	Ex eo non cessant insidias struere fratri.
Homines	Sunt qui te cursu antevortant.
dictũ est.	De his satis.

In his omnibus verba in margine posita sunt intelligenda.

Aposiopesis, cum aliquid sermonis integritati deest, vel affectu aliquo, vel trãsitq; causa ad aliud

Affectu sic. Sepius te huius erati admonui verũ nisi caues. Hic per irã abscinditur sententia.

Nous

Noui quando, & quo in loco, tu. Hic pudore impeditur sermo. Trāsitu sic. Quos ego. Sed motos praestat componere fluctus.

Zeugma est, quum in similibus clausulis commune aliquid in vna positum, in aliis non mutatum, desideratur, Fitque multis modis.

Quod detrahitur, aut ipsum est verbum, aut aliquid quod verbum vel precedit, vel sequitur. Et verbum quidem sic.

Non locus virum honestat, sed vir locum. In secunda clausula omittitur (honestat.)

Quod verbum precedit sic.

Probus non solum presentes amicos colit, sed etiam absentes amicos obserant. Iterum supplendū (Probus.)

Quod verbum sequitur sic.

Vt probus absentes amicos tuetur, ita improbus destituit. Subaudi amicos.

Variatur Zeugma & a loco vbi illud commune ponitur. Nam si in priore clausula sit, vocatur Prozeugma. Si in media, Mesozeugma. Si in vltima, vocatur Hypozeugma. Hoc modo.

Vicit pudorem libido, timorem audacia, rationem amentia.

Forma & etate defloresçit, & morbo.

Forma, morbo, dolore, atque ætate defloresçit.

Diazeugma

Diazeugma, cum vnaquæque clausula suum habet verbum, sic, Auaritia corpus ledit, animũ corrumpit.

Prolepsis, quum generale præcedens, diuiditur in partes, in quibus subauditur coniunctio, vel copulatiua, vel discretiua. Vt, Aquilæ volant, hæc ab oriente, illa ab occidente, pro, & hec volat ab oriente, et illa ab occidente. Cepere captiuos, partim integros, partim saucios: pro, & partim cepere integros, & partim cepere saucios. Mire faciunt he duæ figure ad breuitatem, tum loquendo, tum scribendo.

Appositio, duorum aut plurium substãtiuorum ad eandem rem spectantium, quorum alterum declarat alterum, immediate facta coniunctio vt Fluuius Tamesis in mare influit.

Apposition is an immediate ioyning together of two nownes substantiues or moe, the one declaring the other. As, The floude Temmes floweth into the Sea.

Diuersum ab his genus est, quod excessu constat. Pleonasmus generatim appellari solet. Accidit autem cum vna plures ve dictiones ad legitimã constructionem non necessariæ, in oratione redundant, sic.

Meis

Meis egomet oculis vidi.

Sic ore loquutus est.

Vbinam gentium illum inueniam nescio.

Huc spectat Epanalepsis, qua, post aliquam multa interposita resumimus quod in principio collocauimus, cum alioqui sine eo, constructio suos numeros haberet. Resumimus autem, vel verbis eisdem, vel diuersis, aut potestate paribus, vel magis generalibus. Eisdem sic. Caue existimes Brutę (quanquam non est necesse illud ad te scribere) caue putes probitate, constantia, cura Reip, quicquam illi esse simile. Potestate paribus sic. Confirmato illo, de quo, si verum dicit Philosophus, dubitare non possumus: hoc inquam stabilito, & fixo illud excutiendum, quid sit dolore carere. Magis generalibus sic. Verum animum vincere, irrationdiam cohibere, victoriam temperare: Hæc qui faciat, non ego eum summis viris comparo, sed similimum deo iudico.

Restant configurationes, quæ non verborum vt superiores, sed ordinis Grammatici, quasi perturbationem habent, eumque ὑπερβαίνουσι hoc est, transeunt. Quo fit, vt apud Grecos generale nomen & tanquã caput ad quod ipsæ referuntur, habeant Hyperbaton: quia ordo legitimus dictionũ, clausularumue immutatur. Eius species sũt hæ.

Anastrophe, verborum ordo præposterus.

Marc fluit insulam omnem circum.

Diu cum pugnatum esset.

Histerologia, cum prepositio nõ casui cui seruit sed verbo, quasi cum eo compositum sit, iungitur. Vt Tyriam qui aduèneris vrbem Et, atque rot summas leuibus, perlabitur vndas.

Hysteron proteron, hoc differt a precedent quod illic, vocabulorum & earum tractationis hic autem rerum ipsarum est transpositio. Cum videlicet, quod secundo loco sit, priorem in orationis ordine locum possidet, Virg.

Postera Phœbea lustrabat lampade terras.

Humentemque aurora polo dimouerat vmbram.

Tmesis. Cum composita voce diuisa, dictio aliqua eius partibus interponitur. Terentius. Quæ meo cunque animo libitum est facere, fec Cicero: Quam rem procul inquit dubio dixisset.

Interposito. Sensus quispiam sermoni, antequam absoluatur intersectus: qui quanquam eius viribus aliquid confert, tamen sublatus legitimum sermonem relinquit. Horat. Cetera de genere hoc (adeo sunt multa) loquacem delassare valent Fabium.

Of Grammatical figures we say de

the

e other to be put in wordes, whā they re ioyned together, which in Greke is alled construction. That is, a maner nd way to set them together after the ules of the Arte, that of them maye be nade a perfecte and full oration. Of phiche the Grammarians haue geuen many preceptes. The faulte thereof in a generall woorde is called *Incongruite*. But because this is openlye vsed of excellēt authours, not at al aduētures, but for certayn causes, in stede of faulte it is called a figure.

Of the figure of Con-
struction.

So then the figure of Construction is, when we somewhat turne away frō the common and vulgare maner of speaking, because of briefnes or some cō moditie. The kindes be these.

Eclypsis, when to the iuste Construction a necessarye woorde lacketh, whiche yet is wont to be vnderstande eyther by the custome of authours, or because it is certayne by other woordes that go before: as.

After

Churche. After we wer come to Paules.
Waye. Why went you not straighte in?
Letters. Dated the fyrst of January.
His tent. He pitched in the valley.
Feuer. He is sicke of a quartane.
Frēdes or seruātes. He is good to none but to his owne.
Since that he ceased not to lye in wait
Tyme. for his brother.
Menne. There be that wyll ouerrunne you.
Is spoken. Inough of this

In all whiche must be vnderstand the wordes put in the margent.

Aposiopesis is, when any thing lacketh to the perfectnes of speache, eyther for some affection, or for passing to an other thing, ẏ standeth vs more vpō.

For affection thus. Often haue I warned thee of this faulte, but except thou beware. Here the sentence is cut of for anger.

I know whan, and in what place thou here is a stoppe, through shame. And thou also, if thou remember. But I say no more. Here for passing to an other matter, we breake of the tale.

Zeugma is, when in like clauses, some cōmon

common woorde or thyng, putte in one clawse, and not chaunged in the other, is yet left out, and vnderstand, and that many wayes.

That that is taken away, eyther is ỹ verbe it selfe, or somewhat that goeth before the verbe, or somewhat that followeth. The verbe thus.

Not the place honesteth the manne, but the manne the place. In the seconde clawse is left out (honesteth.) That goeth before the verbe thus.

A good mā loueth not only his frēdes presente, but maketh muche also of hys frendes absent. Here must be supplyed this woorde (good man.) That foloweth the verbe thus.

As a good man defendeth frendes absent, so an euill man forsaketh: vnderstande (frendes.)

Zeugma is varyed also by the place, where that common woorde is putte.

For if it be set in the foreclawse, it is called. Prozeugma. If in the myddle, Mesozeugma. In the last. Hipozeugma in this wyse.

Lechery ouercame chastitie, boldnes, feare, madnes, reason.

Beauty, by age decayeth, & by sicknes

Beautie by sickenes, by sorowe, or by age decayeth.

Diazeugma, when of those thinges of which we speake, either both, or ech one of them is cõcluded, with their certain verbe, thus: The people of Rome destroyed Numãce, ouerthrew Carthage, cast down Corinthe, and raced Fregels. Also, couetousnes hurteth the bodye, & corrupteth the mind.

Prolepsis, when the generall worde going before, is diuided into partes, where must be vnderstande a coniunction copulatiue, as.

Aegles flee, one frõ the East, another from the west: for, & the one flieth from the East, and the other from the West.

Thei toke prisoners, partly hole, partly wounded: for, and partlye they took hole, and partlye they tooke wounded. Merueylouslye serue these figures to breuitie both in speakyng and writyng.

Contrary to these, is that kynd that standeth

standeth in excesse, called generallye, Pleonasmos. That happeth, whan one, or many wordes, not necessarye to the iust and lawfull construccion, doo abounde thus.

I saw it with myne eyes.

He spake it with his mouth.

I wote not in ỹ world wher to fynd hi

Epanalepsis, whē after some thinges put betwene, we repete agayne that we set in the beginning, the construccio ne-uertheless beyng perfecte without it. And we repete it again either with the same wordes, or other ỹ be of like value or els more general. With theisame thus

Thinke not *Brutus*, how be it I haue no nede to write these thiges vnto the, that thou knowest wel ynough I think not, I say, any man like vnto him, in ver tue, constaunce and diligence. With o-ther wordes that be of like value thus.

This thing confyrmed, of whiche if the Philosophers saye true, we cannot doubt, when in death there is no suche vtter vndoing, that not ỹ lest suspicio of sense maye remayne: this then I saye

wel aſſured, we muſt diſcuſſe this, what it is to lack ſorow. Wmore generall thus

But to ouercome thy mynde, to reſtrayne thyne anger, to temper the victorie. Him that doth theſe thynges, I doe not compare to the nobleſt menne: but iudge moſt like vnto god.

De Hyperbato.

Nowe remayne thoſe figures, which trouble the Grammaticall order: & therfore as to ỹ chiefe are vnder this Greke worde, Hyperbaton, which is as muche to saye, of woordes and conſtruction a troubled order. His kindes be theſe.

Anaſtrophe, a prepoſterous orderyng or ſetting of woordes, as: The ſea floweth all Englande about. Long when they had fought.

Hyſterologia when the prepoſicion is not put vnto the nowne whereunto it ſerueth, but to the verbe, as though it were compound with it, thus.

He flydby with his wheles the vppermoſt of the water: wher by is ioined to the verbe that properly belonges to the nowne, thus: He flydde with hys

wheles

wheles by the ouer part of the water.

Hysteron proteron differs from the figure before, because there is but transpositiō of the wordes: here is a transposition of thinges: that is, when that in the order of speaking is set in ꝑ fyrst place, that was not firste done, but second. Virgil. Phebus lyghtned the earth with his golgē Lampe, and driue away the moyst shadow from the Pole.

Here is set in the seconde place, that whiche was fyrste done. For night was driuen awaye before the Sunne gaue lyght vpon the earth.

Tmesis is, whē a compositd word being diuided, some other word is put betwene ꝑ partes, thus. What thinges soeuer pleased him to do, he did. Here (thinges) diuideth this one word, whatsoeuer

Interpositio, a sense cast betwixte the speache, before the talke be al ended: which though it geue some strength, yet whē it is takē away, it leaueth the sentence perfect inough. Other that be of this sort (thei be so many) are able to wery babling Fabius.

Antonomasia, quum pro nomine proprio cognomen quoddam extraneum studij, artis, officij, aut dignitatis ponitur. vt.

Philosophus.	pro	Aristotele.
Poeta.		Virgilio.
Seruator.		Iesu.
Apostolus.		Paulo.

Aut contra, nomina propria pro appellatiuis. vt
Socrates pro sapiente.
Thraso pro iactabundo.

Itē nomnē gēus, pro his quæ gēti attribuūtur. vt.
Cretensis, pro mendaci.
Scytha, pro inhumano.

Periphrasis est, cum quod vno vocabulo dici potest, pluribus verbis explicatur, vel decoris, vel necessitatis gratia, idque triplicitèr. Nominis explicatione. Vt cum pro philosopho studiosum sapientiæ dicimus.

Rei definitione, cum pro dialectica, disserendi rationem ponimus.

Notatione, hoc est, cum notis ac signis quibusdam rem aliquam describimus. vt, Bilis efferuescit, pallet vultus: ardent oculi: tremor membra occupat, protrato. liem cum pro nomine proprio patriam, sectam, aut facinus ponimus. Vt pro Virgilio,

gilio, Mantuanum vatem, pro Aristotele peripatetica, scholæ principem, pro Scipione, Carthaginis & Numantiæ euersorem. Fit periphrasis tegendi, quæ sordida sunt gratia, Sallustius, ad requisita nature. Et ornandi quæ pulchra sunt caussa, vt breuitatem splendide producat. Exemplum habes Erasmi periphrases in Euangelia. Differt ab Antonomasia, quod in ea simplex verbum simplici proprie commutatur, hic vnum pluribus explicatur.

De Tropis orationis.

TRopus orationis est, quum non vnius tantum verbi, sed omnium in constructione vocum significatio mutatur, Eius species sunt.

Allegoria, quæ est oratio aliud verbis, aliud sensu demonstrans. Vt. Horat.

O nauis referent in mare te noui
Fluctus, ó quid agis, fortiter occupa portum.

Quo in loco (vt ait Fabius) nauim pro republica. Fluctum pro bellis ciuilibus, portū pro pace & concordia voluit poeta intelligi. subiiciuntur alligoriæ.

Aenigma, quæ est oratio ć qua propter obscuritatem nihil certi colligitur: vt, Mater me genuit, eadem mox gignitur ex me. De glacie ex aqua concreta, & rursus in eandem resoluta.

Paræmia celebre dictum scita quapiam nouitate insigne. vt Auribus lupum teneo.

Iroma que non è verbis æque ac pronuntiatione, reiue natura intelligitur. Est autem quum aliud verba, aliud sensus continent. Eius formæ sunt.

Sarcasmus, hostilis irrisio, & amara insultatio. En agros, & quam bello Troiane petisti, Hesperiam metire iacens.

Astysmus, quum quid facete vrbanitate expolitur. Virg.

Qui Bauiũ non odit, amet tua carmine Meui.
Atque idem iungat vulpes, & mulgeat hircos.

Mictyrismus, Simulatus risus, non tamen latens. Persius.

Non ego curo.
Esse quod Arcesilas.

Charientismus, quum duriora gratiosis verbis molliuntur. Terent. Bona verba queso, quum pistrinum deprecaretur Dauus.

De Tropis.

QVoniam Troporum cognitio pueris perneceſſaria est, & cũ his figuris de quibus hactenus disseruimus, coniunctam tractationem habet, idcirco eos explanando, ac diuidendo, paucis perse-

quemur

quemur. Ab eis enim quasi ingressus ad rationem dicendi patefit studiosis eloquentie. Vt Grãmaticus hic suam artem absoluere, Rhetor inchoare, ac tanquam fundamenta sua ponere videatur. Est igitur Tropus verbi, aut sermonis a propria significatione in aliã deflectio. Et est duplex dictionis, & orationis.

De Tropo dictionis.

TRopus dictionis, est figura transferens dictionem a propria & vulgata significatione eius, ad non propriam, decoris, aut necessitatis causa. Huius species sunt.

Metaphora, quum verbum ex eo loco in quo proprium est, in eum, in quo aut proprium deest, aut trãslatũ proprio melius est, ac significãtius, (quia propter similitudinẽ recte videtur posse fieri,) trãsfertur. Idque multis modis. Primum a sensibus corporis ad animum. Vt.

A visu. Terent. Respice etiam tuam. pro curam age. 1

Ab auditu. Idem. Herumne relinquam an auscultem seni. pro obtemperem. 2

Ab olfactu. Num quid patri suboleo? pro. patri aborta suspitio. 3

A gustu. Cicero. Paucorum dierum molestiam deuorate. 4

deuorate.pro,cura sensum perferte.

5 A bruto ad hominem.vt Cato Scipionem attrare solebat.pro,conuitiari.

6 Ab animali ad nõ animal,nunc omnis age nunc omnis parturit arbos.

7 Ab animali ad animal,vt si quis dicat simam equo inequitare.

8 A binanimato ad animatum.Cicero floret eloquentia.

9 Aliquando in simplici nomine est Metaphora vt,si quis hominem ventri deditum pecudem appellet.

Interdum in epitheto,Vt si quis dicat,vndam esse vitream.

10

Interdum in verbo.vt,anolat ætas.

11 Catachresis est necessaria nominis alieni vsurpatio pro proprio,vt quũ paricidã appellamus,quũ uxorẽ occidit quũ proprie sit qui occidit patrẽ.A Metaphora differt,quod abusio est vbi nomen defuit,translatio vbi aliud fuit.

Metonomya est quum rerum valde cognatarũ nomina nominibus permutantur.sic.

1 Inuentor pro re inuenta.Teren.Sine Cerere & Baccho friget Venus.Cererem pro cibo,Bacchum pro vino,Venerem pro libidine dixit.

2 Possessor pro re possessa.Teren.Hunc tibi comedendum

lendum propino pro huius bona.

tior pro opere. Cicero sēper ī manibus habēdus 3

ux pro exercitu. Hannibal ad Cannas sexagin 4

millia hominum occidit.

acies pro facto. Hic melior remis pro velocita- 5

quæ fit per remos.

Continens pro conuento. Armis Italia non po- 6

vinci, nec Grecia disciplinis.

signum pro signato. Cedant arma togæ, conce- 7

dant laurea linguæ.

Differt a Metaphora quod ille proprium cum Differentia inter Metaphoram, Catachresim, & Metonymiam.

iens. hec ornandi causſa proprium proprio com-

utat nec tralatum verbum habens, nec factū,

d ſumptum ex vicino.

Metalepſis, cum nomen quod causſæ debetur, 8

buitur effecto. Virg. Poſt aliquot mea regna

dens mirabor ariſtas. Vbi eſtates intelliguntur

æ faciunt ariſtas.

Synecdoche, cum aliud ex alio intelligimus. Vt.

Ex vno plures. Penus fuit Hiſpanis auxilio,

o. Pem.

Ex parte totum. Ridiculum caput.

Ex ſpecie genus. Iracundior Adria.

Ex materie res confecta. Ferro eum confecit.

ro gladio, ex ferro facto.

Ex antecedētibus conſequentia. Virgineā ſoluit

zonam

zonam pro, deuirginauit.

Ex consequentibus antecedentia. Vt, in sudore vultus tui vesceris pane, pro, in labore.

Of Tropes.

Because the knowledge of Tropes is very necessary for chyldren, and the teachyng of them ioyned with those figures, of whiche hytherto we haue talked: therefore we wyll briefly shewe, expounde, and diuide them. For a entraunce to Rhethorike, by them is made open to such as be studious of Eloquence. So that the Grammarian here lemeth to end his art, and Rhetorician to begin, and as it wer to lay his foundacion. A trope thē is a bowing of a worde or speache from his owne signification into another. And is in two sortes, of a worde, and of oration.

The Trope of a worde.

The trope of a worde is a figure berying the woorde from his proper and vulgar signification, to an other that is not proper, eyther for pleasautnes or necessitie. Whose kyndes be these.

Metaphora, whē a word is translated out

t of his proper place ito another, whe
either there lacketh a proper worde,
the worde translated is better, and of
ore significatiō, & may well be so done
a similitude. And that many wayes.
First from the senses of the bodye to
e minde: as, from the sight. Terence.
Loke vpō your old age, for haue regard
From the hearing. Terence. Whe-
her I should leaue my mayster, or her-
en to the olde man, for obey.
From smelling, doth my father smel
ut any thing? for suspect any thyng.
From tasting. Cicero. Swallow vp
he payne of a fewe daies, for thinke ye
ele it not.
From the reasonable to the vnreaso-
nable, as. When we applye the vede, or 2.
affeccion of man to any beast: and ma-
ny suche be in virgil in Georgikes tou-
ching Bees.
From the vnreasonable to the reaso-
nable, as. Cato, was wont to barke at 3
Scipio, for, to chide with him.
From the liuyng, to the lyuing: as if
you wyll saie, that an Ape rydeth on 4.
horse-

horsebacke.

From the lyuyng to the not liuyng as nowe all the fieldes laughe.

From the not liuing to the liuyng.

Sometime in a verbe there is translacion.as, time slyeth away.

Catachresis is a necessarye abuse of like woordes, for the proper: as, when we cal hym a manqueller, whiche hath kylled any persō, man or woman, mother or wife. This figure differeth frō Metaphora, because abusiō is where ther lacked a word: translation where an other was.

Metonymia, when in thynges that be syb together, one name is chaunged for an other, as.

The finder for the thing that is foūd Terence. Without Ceres and Bacchus Venus is colde: where Ceres is put for meate, Bacchus for wyne, and Venus for Lechery.

The possessor for the thig ẏ is possessed: as, haue here this man to be eaten vp for hys goodes.

The authour for the woorke: Cicero, must alwaies be had in our handes: for,

the

the workes of Cicero.

The captain for the host. Hannibal at Cannas killed. lx. thousand men: for, the hoost of Hanniball.

The cōteiner for that that is cōteined, Italie cānot be ouercome by warre, nor Grece by learnyng: for, the menne that dwell there.

The signe for that that is signified. as Let weapons geue place to the gowne, and the Lawrel to the tongue.

This trope differeth frō Metaphora: because Metaphora chaūgeth a word of her own wͤ another, though the thinges be very diuers: but here as yͤ thīges must be very nigh, so must the wordes also be

Metalepsis, whē a word that is dew to the cause is ascribed to the effect.

Synecdoche, whē one thing is vnderstande by an other, or we vnderstande more then we speake, as.

Of one many. The Carthaginian holp the spanyardes. for, the Carthaginians.

By the part the whole. O thou folish head, for foolishe man.

By the kinde the generall. as, If thou

see

see thine enemies Asse, fall vnder hys burthen, for cattell.

By the mater, the thig ẏ is made of it as fleshe and bloude did not shewe thee this. Fleshe and bloude, is put for man made of fleshe and bloude.

By that that goeth before, the thyng that foloweth. As he vnlosed her virgins gyrdle. For he had her virginitie.

By that that foloweth the thing that goeth before: as, in the swet of thy face, thou shalt eate thy bread. For with labour.

Antonomasia, whan for the proper name, some other external is put, either of study, art, office, or dignitie, as.

Phylosopher.		Aristotle.
Poet.		Virgil.
Sauiour.	for	Jesus.
Apostle.		Paule.

Or contrary, proper names, for appellatiues, as.

Socrates.	for	Wiseman.
Thraso.		Boaster.

Also the name of nacion for the properties attributed to the nacion, as.

A Cretian. for Lyer.
A Scithian. for Cruel.
A Sybaritie. Riotous.
A carthaginian. League breaker.

Periphrasis is, when that, that may be spoken with one woorde, is declared in many, and that three maner wayes.

By explication of the name: as whe for this woord Philosopher, we saye: a man studious of wisedom.

By diffinicion of the thyng, as for Logike, the art of reasoning.

By notacion, that is, when by certain markes, and signes we do describe any thing: as, if a man vnderstandyng anger, wil saye it is the boylyng of the minde, which bringeth palenes vnto the countenaunce, burning to the yes, trẽbling to the partes of the body.

Also, when for the proper name we put the countrey, the sect, or some great act: as.

For Virgil, the Poet of Mantua.
For Aristotle, the prince of peripatetical schole.
For Scipio, the destroyer of Carthage

and Sumance.

Periphrasis is, to hide thinges that be foule: as when we saye, I wyl goe to the priuie, for.

I will make water, for

And to garnish thinges ỹ be goodly and to make that that is shorte, good and long, as dothe Erasmus vpon the gospels and pistles.

It differeth from Antonomasia, because there, but one worde is chaunged with another, here one worde is declined with many.

Tropes of Oration.

Trope of Oration is, when the signification, not of one word only, but all that be in the construction be chaunged. The kyndes be these.

Allegoria, which is an oration, shewing one thing in wordes, and another in sense. Horace. O ship, shal new floudes carye thee agayn into the sea?

O what dost thou? take ỹ haue lustily Where ship is put for the cõmõ welth floudes for ciuil battell: hauen for peace and concorde. He hath these kindes.

Enigm

Enigma, whiche is an oracion, out of
th whiche for the darkenes, there can be no
oe certaintie gathered: as. My mother be-
gat me, & of me anon is begotten again:
ment of yce froze of water, and resolued
odl gayne into the same. Also the halfe is
od more then the whole. By which is com-
n th mended mediocritie.

Paroemia, a saying much vsed, & no-
a, b table for some nouelty: as. I holde
ng the woulfe by the eares. Also the woulf
ecl is in our tale.

Ironia, dissimulacion, not so muche
perceiued by the woordes, as either by
sy pronunciation, or by the behauior of the
ut perso, or nature of the thing. His kinds
au be these.

Sarcasmus, a scorne of our enemye,
ne and a tipping taunt. As the Iewes said
er to Christ: now let him come down from
ud the crosse, and saue hymselfe, that saued
other.

Astysmus, whan a thyng is po-
lth lished with some mery conceit, as Mir-
ca gil speaking of twoo foolishe Poetes,
s. Mauius and Bauius sayde: Ye that
gn

hateth not Bauius, lette hym loue the verses, O Meui, ioyne foxes, and mylke he goates.

Mycterismus, a counterfayted laughter, but yet suche one as may be perceyued. Persius. I care not, to be as Arcesilas is.

Charientismus, when thinges that be hardely spoken, be mollifyed with pleasaunte woordes. Terence. Sir I praye you be good master to me, quod Dauus, whē yet he desired Simo, that he might not bee thrust into the bakehouse.

De Schematibus seu Figuris.

Figura sive Schema, est arte aliqua nouata dicendi forma, vt inquit Fabius, vel, cōformatio quaedam orationis, remota a communi, & primum se offerente dicendi ratione.

Figura duplex est, aut sententiarum, aut verborum. Sæpe coeunt hæ figuræ, velut in illo Ciceronis: Iam iam Dolabella neque tui me, neque tuorum liberum, & quæ sequuntur. Nam oratio a iudice auersa in sententia, iam iam, & liberum, in verbis sunt Schemata, hoc est, Apo-

straphe

tropha, sententiæ figura. in, iam iam, Epizeuxis, en liberum, Syncopa, verborum figuræ sunt. Est autem hoc inter figuras discrimen, quod verborum Schema tollitur, si verba mutaris, sententiarum permanet, quibuscunque verbis vti velis.

De figuris verborum.

Figura verborum est duplex, aut enim verbi significatio mutatur, & dicitur Tropus, de quo superius a nobis dictum. aut verbi significatio manet, idque vel in singulis vocibus, de quo ipso quoque dictum est: aut in coniunctis, quam orationem dicimus. de hac figura iam agimus. Est igitur hoc loco figura verborum, quum ordo situsque verborū figuratur, & mutatur, ac omnibi a vulgata constructione variat. Huius species sunt.

Of Schemes or figures.

Figure or Scheme, is a facion of inlighting made newe, by some crafte, as sayeth Fabius. Or a facioning of many wordes remoued from the common maner of speaking, as it commeth out at the kyst.

Ther be two sortes of figures: of sētēces, & wordes. These oftē cum together

As in this saying of Cicero, Now now Dolebella, neyther doe I force of thee nor thy children. For the oration turned from the iudge, is in sentence, now now and *liberum*, be Schemes in woordes: *iam iam* is *Epizeuxis*, *in liberum*, *Syncopa*. And thei be figures of woordes. And this is the difference betwene these figures, that the Schemes of woordes be taken awai if thou chaunge the woordes: but thei of sentences remain vse what woordes thou wilte,

Of the figures of woordes.

The figure of woordes is of .ii. sortes For ether the significaciō of the word is chaūged, & is called a trope, of ỹ which we haue spoken afore: Or the significaciō of the word remayneth, & chaūged in eche word alone, of the which also we haue spoken: or in woordes ioygned together, which we cal talke, or Oration Of this figure we wyll nowe speak. So in thys place the figure of woorde is, when the order and settyng of woordes is chaunged, and varieth from the common setting of their

to

together. And hereof these bee the syndes.

Repetitio est, cum continenter ab vno atque eodem verbo primcipia sumimus, hoc pacto. Tibi stud attribuitur: Tibi habendæ gratiæ: Tibi ista res erit honori. Venusta & acris figura.

Repeticion is, when we take our beginnynges styll at one, and the selfe same woorde, thus. To thee this thing is ascribed: To thee thankes are to be geuen: To thee it shall bee great honoure. This is a pleasaunt and sharpe figure.

Conuersio, quæ non ab vno atque eodem verbo principia sumit, sed eodem modo continenter orationem claudit: estque superiori contraria: vt, Ex quo tempore concordia de ciuitate sublata est, fides sublata est, amicitia sublata est.

Conuersion is, which taketh not his beginning at one, & the selfsame word, but with all one worde styll closeth vp the sentence, and it is contrarye to that other before: as. Since the time that concorde was taken away from the cytye,

libertye was taken away, fidelitie was taken away, frendshyp was taken awa

Complexio vtramque complectitur exornationem: & hanc, & quam ante exposuimus: vt eadem repetatur idem verbũ sapius, & crebro ad idem postremum reuertamur: vt, Qui sunt qui fœdera sepe ruperunt? Carthaginenses. Qui sunt qui crudele bellum in Italia gesserunt? Carthaginenses. Qui sunt qui Italiam deformauerunt? Carthaginenses.

Cõplexion, cõpriseth both two exornations, bothe this, and that we declare before, that bothe one fyrste woord shoulde bee often repeted, and that we should turne oftẽ to al one last word: as who were they that often brake they Leagues? The Carthaginians. Who made cruel warre in Italie? The Carthaginians. Who defaced all Italie? The Carthaginians.

Anadiplosis, est finis versus, in principio alterius repetitio, vel quum prioris sententiæ verbum vltimum, ac insequentis primũ est idem, vt, sequitur pulcherimus Astur, Astur equo fidens, Se

& oratores quoque hac figura vtuntur, Cic. Hic ta
men viuit, viuit? imo etiam in senatum venit.

Anadiplosis is, when the last woorde of a verse is repeted in the begynnyng of the next verse, as in this verse of Virgil. Then followed fayre Actur, Actur bolde on horsebacke. The oratours also vse this figure. Cicero. And yet he liueth. Liueth? yea commeth into the cõsell house.

Conduplicatio est, cum ratione amplificationis, aut commiserationis, vnius, aut plurium verborum iteratio, vt, Teren. Negat Phanium esse hãc sibi cognatam Demipho? Hãc Demipho negat sibi cognatam?

Reduplication is a rehearsyng again of one woorde or moe, for the more vehemence or some pitie, as, Terence. Thys Phanium to be his cowsin, dothe Demipho denye? Doth Demipho deny this Phanium to be his cowsin.

Nec multum ab hac figura distat Interpretatio hoc tantum differens, quod in hac eadem iteratur sententia, verbis per figuram aliquam, aut variandi rationem commutatis. Cicero. Hic

tu qua letitia perfruere? quibus gaudiis exultabis quanta in voluptate Bacchabere? Fit & singulis verbis. Nobiscum iam versari diutius non potes, non feram, non patiar, non sinam.

Interpretacion differeth not muche from this figure: herein onelye, that in this al one thing & sētēce is rehersed, the woorde by variacion beyng chaunged. Cicero. What gladnes shalt thou fele? with what ioyes shalt thou leape? in how great rage of pleasure shalte thou be? It is also in seueral woordes, thus: Thou canst nowe be no longar in oure company. I wyl not beare it, I wil not abide it, I wil not suffer it.

Epanalepsis, quum eadem dictio & in principio & in fine versus ponitur, vt. Multa super priamo, rogitans super Hectore multa. Sulpitius victor Epanalepsim esse ait, eorundem verborum, & eiusdem sententiæ, post multa interiecta repetitionē. Numeratur etiā inter figuras cōstructionis

Epanalepsis, whē al one word is put in the beginning & in the end of a verse: as. Many thīges thei axed of Priamus and of Hector many thinges. This fygure is spoken of hereafter among the figures

figures of construction.

Epizeuxis, eiusdem dictionis sine medio congeminatio, cũ impetu pronuntiationis Cicero. Tu, tu Antoni, Cesari omnia permiscere cupienti, caussã belli cuilis dedisti.

The doublyng of one worde nothing being betwixt: with a swift pronunciacion. Cicero. Thou, thou Antony gaueste cause of ciuyle battaile to Cesar, willyng to turne al vpsidedowne.

Copulatio cognata repetitioni est, vbi idem verbum, aut nomen bis continuo positum diuersa significat. Vt est illud. Sed tamẽ ad illum diem Mẽmius erat Memmius. Posterius, notat eius iam cognitos mores.

Copulatiõ cosin to repeticion is, whẽ all one woorde beyng put twise strayte together, signifieth diuers thinges, as is this. Yet at that daie Memmius was Memmius. This later noteth his maners that wer well knowen.

Huc pertinet Refractio, quum idem verbum, repetitur in contrario sensu. sic. Scio totam hanc vitam nihil esse quam amaritudinem, verum mihi quæso da huiusmodi amaritudinem.

Refraction serueth to the like, when al one

all one woꝛde is repeted in a contrarye ſenſe, as I know all this life to bee but bitternes, but I pꝛay you geue me ſuch bitternes.

Traductio, quum eadem vox alio caſu ſepius repetita, non modo tadium nullum affert, verum concinniorem quoque orationem reddit, hoc pacto Diuitas ſine diuitum eſſe, tu vero virtutem præfer diuitijs. Nam ſi voles, virtutem cum diuitiis cõparare, vix ſatis idoneæ tibi videbuntur diuitiæ, que virtutis pediſſequæ ſint.

Traduccion, when al one woꝛde repeted in another caſe, not onely is not tedious, but alſo maketh ỹ oꝛation moꝛe trimme, thus. Suffer riches to belonge to riche men, but pꝛeferre thou vertue before riches. ffoꝛ if thou wilt compare riches with vertue, thou ſhalte thinke riches ſcarſe mete to bee handmaydens to vertue.

Diaphora, quũ vox iterata iã aliud ſignificat ac prius. Ouidus, Talis erat mater ſi modo mater erat ꝓ, ſi maternũ erga filiã animũ geret. Idẽ. Et multos illic Hectoras eſſe puta, ꝓ, multos viros fortes & Hectoris ſimiles.

Dia-

Diaphora, whan the woorde rehearsed again signifieth another thing than it did afore: as. Suche was his mother, yf she were his mother. for, yf she bare a motherly mynde towarde her sonne. Also. Think many Hectors to be there, that is, many valiaunt men, and like vn to Hector.

Annominatio, est declinatio, quedam in contrarium ex similibus literis additis, dẽptis, aut mutatis, cũ similia verba accõmodãtur. Ea multis & variis rationibus conficitur: Et additis quidem hoc pacto. Hic sibi posset tẽperare nisi amori mallet obtemperare. Demendis literis sic: Si lenones tanquam leones vitasset, vitæ se tradidisset. Commutandis hoc modo. Deligere oportet, quem velis diligere.

Annomination is a certain declining into a contrarye, by a likelihoode of letters, added, chaunged, or taken awaye: Added thus. If he had tẽpered himselfe frõ pleasure, he had not been thus distẽpered out of measure: By takyng away thus. If he had hated blokes, as wel as bookes, he had been aliue at this houre.

By

by chaunging thus. Geue him a Bible nay, geue hym a bable.

Asyndeton est, quæ coniunctionibus sublatis continuat orationis partes. sic. Deum time: regem venerare: parentibus obedito: bonos æmulare, imbecillos tolerato. Grauitatem addit præcipienti: & præcipue locum habet in Articulis, & Mẽbris.

Asyndeton is, which kepeth ỹ partes of our speakyng together, without help of any conjunctions: thus. Feare God, reuerence the kyng, obey thy parentes, folow good men, beare with the weake.

Articulus est, cũ singula verba distinguuntur cesa oratione, hoc modo. Rem, famam parentes, amicos, deum, amisisti.

Article is, when eche woorde is sette from other by cutting the oratiõ thus. Thou hast lost thy substance, thy name, thy parentes, thy frendes, and god hymselfe.

Membrum orationis est, quod paucis verbis constructionem quidem absolut, at sententiam non item. Vt, patrimonium prodegisti, parentes, in luctum

luctum coniecisti: amicos abalienasti, famam cõtaminasti: deum ad iram prouocasti. Vtraque figura facit ad acrimoniam orationis, quod veluti crebris ictibus ferit animum: & in vtrisque obseruandum, vt per gradus increscat oratio, nisi mirum, vt quod grauissimum est, sit postremo loco. Quod si non sit, erit congeries, nã ea turba premit magis quam incremento. Gratiam quoque in vtrisque addit Asyndeton.

Member of an Oracion is, whiche in fewe woordes maketh an ende in deede of the Construccion, but not of the sentence also, as. Thou haste wasted thy Patrimonie, cast thy parentes into sorowe, turned awaye thy frendes, defyled thy name: prouoked God to anger. Both these figures serue to sharpnesse: because in maner they stryke the mynde with often strokes. And this muste be marked in both, that the speaking growe by degrees, so that the greatest bee set last. And if it so be not, then is it the figure called *Congeries*, whiche forceth more by heaping, thẽ by ẽcrease. They bothe are well sette out by this figure Asyndeton.

Membris

Membris gratiam addit partium æqualitas, Creci παρισον, Latini compar appellant, quæ tamen non digitis, sed aurium sensu quodam diiudicanda est. Puerile siquidem est numerare syllabas, quum pauciores si productæ sunt, frequenter æquent numero plures. Sed tantum affert vsus & exercitatio facultatis, vt animi quodam sensu par membrum superiori referre possimus. Quale est pro Lucio Valerio Flacco. Nominibusque recitatis homo audacissimus pertimuit, loquacissimus obmutuit. Item, in prelio pater mortem oppetebat, domi filius nuptias comparabat.

The equalitie of partes muche commendeth this figure called Membrum: whiche equalitie must yet be tryed by a certain secrete sense of the eare, and not by measuring vpon oure fyngers. For that is childish to tel the syllables, whē oftentimes a few long syllables match in measure many that be short. But vse and exercise doth so muche, that we may soone referre one member to another. As, for L. Valerius Flaccus, whē the names were recited, the bold man was aferde, & the great babler hild his tong. Also, the father died in warre, the sonne

was

was maryed at home.

Continuatio est densa & continens frequentatio verborum, cum absolutione sententiarum. Ea vtemur commodissime tripartito. In sententia, hoc pacto. Ei non multum obesse potest fortuna, qui sibi firmius in virtute, quam in casu præsidium collocauit. In contrario hoc modo. Nam si quis spei non multum collocarit in casu, quid est quod ei casus magnopere obesse possit? In conclusione, hoc pacto. Quod si in eos plurimum fortuna potest, qui suas rationes omnes in casum contulerunt: non sũt omnia committenda fortunæ, ne magnam nimis in nos habeat dominationem.

Continuacion, is a continual heaping of woordes, the sentences also perfighted: and it may be vsed three wayes. In sentẽce thus. Fortune cannot hurt him muche, which more firmely trusteth in vertue, thẽ in chaũce. In cõtrary thus. For if a mã put not hope in chaũce, how shall chaunce muche hurte him? In conclusion thus. And if fortune maye dooe muche agaynst them, which hath put al their accomptes vpon chaunce: all are not to be committed to fortune, lest fortune haue to great a dominatiõ vpõ thẽ

Similiter cadens eſt, cum in eadem conſtructione verborũ, duo aut plura ſũt verba, quæ ſimiliter iſdẽ caſibus efferũtur, hoc modo. Hominẽ laudas egentem virtutis, abundãtẽ felicitatis. Cicero pro Flacco, Nulla eſt in his varietas opinionis, nulla voluntatis, nulla ſermonis.

Falling like is, when in the ſame conſtruction of wordes, there be .ii. wordes or moe, which be ſpoken alike in the ſelf ſame caſes, as. Thou praiſeſt a mã nedy of health, plẽtiful of wealth. Cicero for Flaccus. There is in thẽ no varietie of opinion, none of affection, none of communication.

Similiter deſinens eſt, cũ dictiones vel ſententiæ ſimiles habent exitus, vt. Turpiter audes facere nequiter ſtudes dicere. Vitus inuidioſe, delinquit ſtudioſe, loqueris odioſe. Hæc duo ornamenta inter ſe vehementer cõueniunt, quorum alterum in exitus, alterum in caſus ſimilitudine verſatur.

Ending alike, whẽ wordes or ſẽtẽces, haue like ẽdinges, thus. Thou dareſt do filthily, and ſtudieſt to ſpeake daudely. Thou liueſt diſdainfully, thou lineſt purpoſely. Thou ſpeakeſt hatefully. Theſe two kindes of ornamẽtes, agree greatly together,

together: of which the one is in lyke en-
dinges: the other in like cases.

FIGVRAE RHETHORICAE
Secundi generis.

INterrogatio, Interrogationum duae sunt formae. Simplex, vt, Sed qui vos tandem? quibus aut venistis ab oris.

Figurata multas habet species: Interrogamus enim nonnunquam, non scisitandi gratia, sed instandi. Cicero. Quousque tandem abutere Catilinae patientia nostra? Aut miserationis caussa. Vt Sinon apud Virgilium. Nã quae me tellus, quae me nunc aequora possunt accipere? Aut indignationis. Et quisquã numen iunonis adoret Praterea? Aut admirationis. Dij boni, quid illic hominũ litigat. Aut acrius imperãdi gratia. Nõ arma expedient, totaque ex vrbe sequentur? Seruit haec figura multis & variis affectibus. Tũ vero cõmodissime adhibebitur, cũ quid argumẽtis est eundũ

Of demaundes there bee two sortes. One plaine, as. I pray you tel me what you be, or frõ what coastes you do come The figuratiue hath manykindes, for sometime we are not to haue an answer,

but to set our purpose more forwardes thus. Cicero. Thou Catiline, how lōg wylt thou abuse our patience? Or for pitie sake, as Sinon doth in Virgil. Alas what grounde, what sea may nowe receyue me? for anger also. And wyll anye man hereafter worshippe the power of Juno? for meruaylyng. Terence. O Lorde what a sort now goe to the law? or more sharpelye to commaunde them. Wyl they not nowe bring foorth theyr harnes, and folowe me through all the citie? This figure serueth to many affections, but specially whan we haue wonne by reasonyng.

Subiectio, quum ipsi respondemus nostræ interrogationi, vt, Ideone studia deseremus, quod magnus in his subeundus labor. Nequaquam. Item, Quero vnde iste diuitias nactus est? An amplum patrimonium relictum est? At patris bona venierunt. Hereditas aliqua obuenit? non potest dici, Imo a necessariis omnibus, exheredatus est.

Subiection is, when we aunswer to our owne demaunde thus. Shall we therfore forsake studies, because greate

payne muſt be taken in them? No verelye. Alſo, I are where this felowe gate this riches. Had he any great patrimonie left him? May, al his fathers goodes were ſolde. Had he any thing by enheritaunce? it cannot bee ſayde, for he was diſherited from all thynges neceſſarye.

Exclamatio eſt, quæ conficit ſignificationem doloris, aut indignatione alicuius, per hominis, aut rei cuiuſpiam compellationem. Cicero. O fallacem hominum ſpem, fragilemque fortunam, & inanes noſtras contentiones quæ in medio ſpacio ſæpe frãguntur, & corruunt, & ante in ipſo caſu obruuntur, quam portum conſpicere potuerunt.

Exclamation is, whiche ſheweth the ſignification of ſorowe, or anger for ſomewhat, by callyng vpon any manne or thyng: thus. Cicero. O decepuable hope of men, and fraple fortune, & oure payne contentions, whiche often tyme are broken in the midde way, and ruſhe downe, and in the verye fall are ouerwhelmed before they can ſee the hauen.

Execratio eſt, cum aliquid deteſtamur propter

ingentia quæ secum affert mala, &c. O detestandam idololatriam, quæ eo augmum honorem auferens peccatoribus creaturis illam tribuens, & idolis per hominum manus fabricatis.

Execration is, when we detest any thing, for the great euils that it bringeth with it, thus. O detestable Idolatrye, whiche taketh awaye the honour dew to God, and geueth it to sinneful creatures, and ymages made by mans handes.

Dubitatio, quum dubitare nos significamus vel vnde sumamus exordium propter rerū multitudinem, vel quid potissimum agamus dolore aliquo affecti. Cicero pro Roscio. Quid primum querar, aut vnde potissimum Iudices exordiar? aut quod, aut a quibus auxilium petam? Tale est, Eloquar an sileam?

Dubitation, when we signifie that we doubt either where to take our begynnyng for the multytude of thynges or for sorowe say, wherat shal we first begi. Cicero for Roscius. Of what shal I first complaine? Or, O iudges, where shal I first begin? What, or of whō shal I cal for help? Con

Cõmunicatio, quũ aut ipsos aduersarios cõsulimus, aut cũ iudicibus deliberamus, quia faciẽdũ sit aut quid factũ oportuerit. vt, Cedo si vos eo loco essetis, quid tãdẽ faceretis aliud? Et, in hoc turbulentissimo rerum statu, date consilium quid mihi censetis faciendum.

Communication, when eyther we are our aduersaries counsaile, or delibe rate with ꝑ iudges, what is to be done or ought to haue been done. as. Tel me if you were in the like state, what other thing would you doe? And in this troublous worlde, geue me counsell, what you thinke best to be done.

Permissio, quoties aut dissimulationem, aut asseueronem habet, tum demum figura est. Asseueronem sic. Perfrica frontem, & dic te dignorem qui prætor fieres quam Catonem. Dissimulationem. vt apud Terentium. Quid istuc? Si tibi istuc placet, profundat, perdat, pereat, nihil ad me attinet. Hæc enim artificiosa prohibitio est, per ironicam concessionem.

Permissiõ, whẽ it hath a dissimulatiõ or an affirmatiõ, than in dede is it a fygure: asseueratiõ thus. Rub thy forehed & say thou art more worthy to be cõsull

then Cato. Dissimulation thus. Te
rẽce. What meaneth this? If it so pleas
thee, let hym wast, let hym destroie, an
be destroyed, I haue nothing to do wit
it. This is a crafty forbidding, by a mo
king graunt.

*Licentia est, quum mitigamus liberius dicta, n
auditorem offendant, hoc pacto. Si molesta est ora
tionis acerbitas, cogitate graues morbos, non sa
nari leuibus pharmacis.*

Licence, when we mitigate thinges
spoken freelye before, leste the heare
should bee offended, thus. If my bytter
woordes greue you, remember, that for
sickenes is not eased with lyght reme-
dies.

*Diminutio, cum quod in nobis, aut in his quos
defẽdimus est egregium, ne qua significetur arro
gans ostentatio, diminuitur, & attenuatur orati
one, sic. Nam hoc pro meo iure Iudices dico, me la
bore & industria curasse, vt disciplinam milita
rem non in postremis tenerem. Hic si quis dixisset
vt optime tenerem, tametsi vere dixisset tamen ar
rogans visus esset. Nunc & ad inuidiam vitan
dam & ad laudem comparandam, satis dictum
est.*

est. Porro, vt licentia præstat, ne offendat libertas: ita Diminutio facit, ne quod necessario dicitur, arroganter, dictum videatur.

Diminution, when any thyng that is excellent in vs, or in those that we defende, is by woordes diminished, to auoyde boastyng, thus. For this dare I boldely saye, you Iudges, that I haue trauayled and laboured to vnderstande the feates of warre, not with ꝑ worst. Here if a manne shoulde haue sayde to bee as good as the beste, although he shoulde haue sayde trewe: yet he should haue been thought proude, and arrogãt. Now to auoide disdayn, and get praise, ynoughe is spoken. Further, as this figure Licentia, causeth that our free speakyng doth no displeasure: so doth diminution make that whiche is necessarily spoken, seme not spoken proudly.

Reiectio est cum eludimus aliquid ab aduersario contra nos propositum: ad quod respondere difficile fuerit, & significamus vel indignũ esse de quo dicatur, vel quod ad rem nihil pertineat, aut seruaturos nos in alium opportunorem locũ,

hoc

hoc modo. Hac de re quid attinet dicere, quando ad institutum non multum facit. Huiusmodi est pro Milone. Quid enim odisset Clodium Milo, segetem ac materiam gloriæ suæ? Nam vel principale argumentum Clodianorum eludit tantum Cicero, non diluit.

Reiection is, when we trifle out a thing brought against vs by our aduersarye, to the whiche it is harde to aunswere, and then say either it is not worthy to be spoken of, or that it pertaineth not to the purpose, or that we will kepe it till another meter time, thus. What neede me speake of this matter, seing it maketh not muche to the purpose. Like is in the oration for Milo. For why shoulde Milo hate Clodius, seing he is the ground and chief cause of his glorie. Here did Cicero trifle out euen the principal argument of the Clodians, and did not solue it.

Gradatio est, quum consequentia membra ab eisdem oriuntur verbis, quibus antecedentia claudiuntur: atque ita velut gradibus quibusdã connectitur oratio, vt, Africano virtutem indu-

stria,

ria, virtus gloriam, gloria æmulos comparauit. Grauior hic est, quia res ipsa gradus habet. Est aliquando in verbis gradatio. Vt, Iorua Leena lupum sequitur lupus ipse capellam. Haud dissimile est Anadiplosi, de qua dictum est antea.

Gradation is, when the wordes that goe before, be forthwith repeted, and so runneth as it were from steppe to steppe, thus. Industrie to Affrican gat vertue, vertue glorye, glory disdayne. Here the matter hath degrees, and therefore is more graue. Sometime it standeth in woordes, as. The Leeues foloweth the woulf, the woulf the goate. It is much like Anadiplosis, whereof we spake before.

Commutatio fit inuerso sententiæ ordine: vt, Non est viuendum vt edas, sed edendum vt viuas. Huius generis est illa non sine caussa laudata sententia. Si quid turpe facias cum voluptate: voluptas abit, turpitudo manet: si quid honestū facias cū labore, labor abit, honestū manet

Commutation is, when the order of the sentence is tourned, thus. We must not liue to eate, but eate to liue. Of this suit is this sētēce most worthily praised

It

If thou dooe any ſinne with pleaſure, the pleaſure goeth awaye: the ſynne remaineth: if thou dooe vertuouſly with labour, thy labour goeth away, the vertue remayneth.

Contentio eſt commoda contrariorum inter ſe relatio. Fitque vel verbis inter ſe pugnantibus: vel ſententiis cõtrariis. Sic qui ſuis rationibus inimicus ſemper fuerit, eum quomodo alienis rebus amicum fore ſperes? Hic in ſententiis eſt pugna. Aſſentatio iucunda principia, eadem exitus acerbiſſimos habet. Hic in verbis.

Contention is a proper ſettyng together of contraries. And eyther it is in woordes that be contrarye, or in cõtrarye thinges, thus. He that alwaye was enemye to his owne reckonynges, how ſhoulde we hope hym to be a freend to other mennes matters? Here is contrariety in ſẽtences. Flattery hath pleaſaunt begynnynges, and theſame bitter endynges. Here is the ſtrife in woordes.

Occupatio, tacitæ obiectionis refutatio eſt: vt cũ ipſi animaduertentes quid obſit nobis, prius id di-

luimus

imus, quã obiici possit. Vt Cicero dicit scire se mi
ri quosdam, quod is qui per tot annos defendere
ultos, leserit neminem, ad accusandum Verrẽ
escenderit. Dein ostendit hanc ipsam accusati-
nem Verris, sociorum esse defensionem.

When perceyuing aforehande an ob-
ection that might be layde agaynste vs
nd hurte vs, we wipe it away or euer
t bee spoken, as. Cicero sayeth: that he
noweth some mẽ wil meruayle, syth so
many yeres he defended many and hurt
one, he doth now come to accuse Verres
Then dothe he shewe that this accusa-
lon of Verres. isa defence of theyr
llowes.

Anthipophora, quum respondemus ad obiectio
em quæ Hypophora dicitur. Cicero. In verrem:
st enim hæc ita commissa sunt ab isto, vt non cog
ita sint ab omnibus. Hominem esse arbitror ne-
nem, qui nomen istius audierit, quin facta quo
ne eius nefaria commemorare possit. Virg. Verũ
ceps pugnæ fuerat fortuna: fuisset. Quem me-
i moritura?

Anthypophora, whẽ we make answer
an obiection that is layde agaynste

vs,

bs, thus. Cicero agaynst Verres. Yea, but you say he hath done these thinges so, that all men knewe it not. I thinke there bee no man whiche hath heard of his name, but can also rehearse his mischeuous actes. Virgil. But the chaūce of fyght woulde haue been doubtfull. What then? Whom feared I whiche was ready to dye.

Confessio, cum quedam largimur aduersario, vt reliqua magis exaggerari possint, vt. Esto sane fueris aliquando amicus, una militaueris, sint aliqua tua in eum beneficia, quid tum? An non potuit dissilire gratia?

Confession, when we graunte some thinges to our aduersarye, that the rest may bee made the more greuous, thus. Bee it that thou wast once his frende, his felowe in warre, and that thou hast done somewhat for hym. What than? Myght ye not therfore falle out?

Paradiastole, cum ita aliquid conceditur, vt, vicissim quiddam detrahi possit. vt, Veritas laborare potest, opprimi non potest.

Paradiastole, whan we so graunte some-

some what, that we take awaye some thing that is here vntoct, thus. Trouth maye be in ieopardy, but neuer oppzest.

Aetiologia, cum propositi alicuius statim causſam subiicimus. Cicero pro Archia. Si quid eſt in me ingenij, &c. Vendicabit iure Archias. Fuit enim mihi princeps ad ſuſcipiendam rationem horum ſtudiorum.

Aetiologia, when we ſhew by and by the cauſe of oure purpoſe. Cicero for Archia. This witte that I haue (pous Iudges,) Archias may iuſtly chalenge it vnto hym. For he was the chiefe and principal, that made me to ſet my ſelf to theſe maner of ſtudies.

Dicæologia, cum aliquam officij rationem expo nimus, aut excuſationem, quod videlicet iure id, et honeſte faciamus, aut alioqui cauſſamur æqui tatem: vt, Lapſus ſum ſed adoleſcens, & inter ta les verſatus, inter quos non potui non corrumpi.

Dicæologia, when we ſhewe some cauſe of oure dueye, or some excuſe that it is honeſte ſo to dooe, Or laye some reaſon for oure ſelfe, thus. I dyd

amiſſe.

amisse, but I was ponge, and in suche coumpanye, where I must of force bee naught.

Anangeon, cum allegatur necessitas, quæ vim in deliberando summam habet, vt, Amicum deserui, sed coactus a legibus. Cõseruaui amicitiæ fidem dum per leges licuit, nunc ab illo ab alienauit me, non voluntas, sed legum vis.

Anangeon, when we alcdge necessity, which in delibe ration is of great force, as. I forsooke my frende, but the lawe compelled me: I kept frēdship as long as the lawe suffred me, now I am turned from hym: not by wyll, but by forces of lawe.

De postremo figurarum genere.

PArtitio est, quum id quod generatim dici poterat, per partes latius explicatur. Vt si dicamus, Cyclopediam absolut. Hanc sententiam explicare potes hoc modo: Mire poetarum omnium fabulas tenet, Rhetorum flosculos, Grammaticorum laboriosos canones, Dialecticorum argutias Phisices arcana, vltramundanæ sapientiæ ardua.

Theo-

Theologorum abdita, Mathematicas apodixes, astrorum motus, numerorum rationes, verborũ, mõtium, fluminum, fontium, situs, nomina, interualla, vocum cõcentus, antiquitates, nouitates, grece atque latine: denique quicquid vnquam eruditionis ab egregiis autoribus repertum, ac traditum fuit, id vniuersum vnus hic absolute perceptum cognitumque habet, ac meminit.

Partition is, when that that might be spoken generally, is more largely declared by partes. As if we would say: he is perfectly seen in al sciences. Thys sentence thou mayest declare by partes in this wise. He knoweth merueylously well the fables of Poetes, the flowers of Rhetorique, the painefull rules of Grammer, the subtilties of Logitians, the secretes of natural philosophy, the hardnes of wisedom supernatural, the misteries of diuinitie, the mathematicall demonstrations, the mocions of starres, the reasons of nũbers, the measuring of ỹ earth, the situations, names and spaces of Cities, Mountaynes, Floudes, and Fountaynes, the dyfference, and harmonies of Tunes, histo-

ties olde, and newe: antiquities, nouelties, Greke and Latine: finally whatsoeuer good learning hath been founde and taught of good authours, all that wholy hath this one man perfitlye perceyued, knowen, and remembred.

Enumeratio est, quando singulatim ea cõmemoramus, per quæ ad exitum rei peruentum est, vt hanc sententiam, Cicero Catiline conatus oppressit ita potes locupletare. Catilinæ nefarios conatus per iuuenes perditissimos, totius ciuitatis Romanæ interneciõem molientes, Marcus Tullius Cicero consul sua sagacitate statim odoratus est, singulari vigilantia perueſtigauit, summa prudentia deprehendit, miro in Remp. studio prodidit, incredibili eloquentia conuicit, grauissima autoritate, armis, atque felicitate sustulit.

Enumeratiõ is, whẽ we reherse those thynges seuerallye, by which ỹ matter was brought to passe: as, That Cicero oppressed the purposes of Catiline: thus you maye sette it foorth. The myschieuous enterprises of Catiline, by moste vngracious younge menne, whiche wente about the vtter destruc-

tion

tion of Roome, Marcus Tullius the Consull, by hys foresyghte dyd quickelye smell oute, by his singuler vigilance soughte out, by his hyghe prudence founde out, by hys meruaylous loue to the common wealth shewed out, by his incredyble Eloquence proued oute, by hys graue authoryty, power, and happynesse, thruste out.

Distributio est, cum ī plures res, aut psonas certas negotia quedam dispertiuntur, hoc modo. Senatus officium est consilio ciuitatem iuuare, Magistratus officium est, opera & diligentia, consequi voluntatem senatus: populi officium est, res optimas, & homines idoneos maxime suis sententijs, eligere, & probare. Cicero pro L. Murena: Hic vero iudices, & fuit in Asia, & viro fortissimo parenti suo, magno adiumento in periculis, solatio in laboribus, gratulationi in victoria fuit.

Distribution is, when businesse are dysperced into many thynges, or certain persõs, thus. It is ꝑ office of the senate to help ꝑ citie w̃ coũsel: of ꝑ magistrate

with laboure and diligence to dooe the wil of the Senate: of the people to chose out the best thinges, and to chose and alowe men that be moste metest. Cicero for Lucius Murena. And this man, you iudges, bothe was in Asia, and greatlye holpe that good man his father in perils, dyd cōfort him in sorowes, and reioysed in his victories.

Descriptio nominatur, quæ rerum consequentiū continet perspicuam & dilucidam cum grauitate expositionem, hoc modo. Nam neminem vestrum fugit quirites, capta vrbe, quæ miseriæ consequi soleant: arma qui contra tulerunt, statim crudelissime trucidantur: cæteri, qui possunt per ætatem & vires laborem ferre, rapiuntur in seruitutem: qui non possunt, vita priuantur: vno denique atque eodem tempore, domus hostili flagrat incendio, & quos natura, aut voluntas, necessitudine, aut beneuolentia coniunxerit, distrahuntur. Liberi, partim é gremijs parentū diripiuntur, partim in sinu iugulantur, partim ante pedes construpātur. Nemo iudices est, qui possit satis rem consequi verbis, nec referre oratione magnitudinem calamitatis.

It is called Description, which conteyneth a playne and euidente settyng out of thinges that folowe after, and that with a certayne grauitie, thus: You knowe ryght wel, you people, whē the citie is taken, what miseries be wōt to folow. Such as fought against them, are by and by most cruelly kylled, other whiche be so strong that they be hable to laboure, are made bondeslaues: they that cannot, are slayne: at one tyme bee our houses burnt, our kynsmenne and acquaintaunce pulled awaye from vs. Younge chyldren, some are pulled from their mothers lappes, and some are threatled in their mothers armes, and some defiled before their fete: you iudges, there is no man hable to expresse in woordes or writyng the great sorow and calamitie.

Demonstratio, quam Greci Hypotyposin vocant, est oratio exprimens rem, personam, affectum, mores, sermonem, ac circunstantiam, ita clare, & copiose, vt lectori ab oculos ea quasi presens versetur veluti viua pictura. Huius species sunt.

Rei descriptio, cum non contenti summatim aut

tenuiter rẽ exposuisse. Sic illã subijcimus oculis, vt nõ narrari, sed geri, & lector eã nõ audiuisse, sed oculis aspexisse videatur. Talis est descriptio Diluuij ĩ primo Metamorphosis, et Tẽpestatis in secunda

Prosopopœia, qua homo quispiam depingitur. Sicut Plutarchus illustres Græcos, & Latinos, Suetonius item duodecim Cesares. Quanquam Rhetores fere latius vtuntur vocabulo prosopopœie, ni minimum, vt has sex species sequentes complectatur

Characterismus, effictio, vel pictura corporis, aut animi, Sic Dauus effingit Critonem, Chœream senem illum importunum.

Prosopographia, fictio personæ. Quæ duas habet species. Prior est, personæ fictæ descriptio: poetis propria, oratoribus rara. Vt, Virgilius fingit Syllam furentẽ fingit personas apud inferos. Altera forma est, quum rei mutæ, aut incorpoream affingimus personam, & sermonem, & affectum hominis, aut animalis, quemadmodum Harpyis, furiis, demonibus, somno, fami, inuidiæ, famæ incuti, & similibus personam, vel sermonem affingere poeta solent. Item, quũ aut Remp. oratores loquentẽ inducũt, aut defunctos quasi ab inferis excitã

Ethopœia, proprietas, vel expressio morũ, et affectuũ mitiũ. Huius tres sunt formæ. Prima expressio morũ prolixior, velut ĩgeniorũ, artiũ, virtutũ, vitiorũ. Si

vanum

vanũ ostentatorẽ exprimit, Thrasonẽ Terentius, militẽ Plautus. Atque hæc forma propria Comœdijs, atque dialogis est. Secũda forma est expressio naturaliũ propensionũ, ac naturæ insitarũ affectionũ. Vt est expressio amoris paterni erga liberos: cõiugũ, & amicorũ inter se: cõiunctionis æqualiũ, hospitum, vicinorũ: disiunctionis, hostium inter se. In qualibus effigẽdis mirus est apud Latinos artifex Liuius. Peculiariter enĩ historia animorũ cupiditates, cõsilia, & res gestas, fere sine tragicis illis motibus depingit. Tertia forma est, expressio affectionũ leniorum, quæ nõ ita perturbãt animos, neque præcipitãt. Vt siquando leuiores affectus hominum erga nos, aliosue captamus: & blandiẽdo elicimus vt quum animus in spem, in lætitiam erigitur, & in risum quoque.

Pathopœia, id est, vehemẽtiorũ affectuum, & perturbationum expressio. Huius duæ sũt formæ. Prior, quã Imaginationẽ vocãt, qua metus, dolor, ira, furor, odium, inuidia, effrenis cupiditas, libido immodica, spes, immoderata lætitia, perturbatioque animi describitur, & excitatur. Huius exempla sunt passim obuia in Tragœdijs. Altera forma est Cõmiseratio: qua eliciuntur lachrimæ, vel mouetur misericordia, vel captatur venia. Huius exẽpla sunt obuia in peorationibus Ciceronianis, in querelis apud Poetas.

Sermocinatio, quoties personæ affingitur oratio breuis, vel longa, pro decoro eius. Cuiusmodi sunt conciones Liuianæ, & apud alios Historicos. Quum personæ quam fingimus sermonem perpetuum attribuimus. Conformatio est, Quum personæ quam fingimus, propositis subinde respondemus, Sermocinatio est.

Mimisis, imitatio sermonis, vel morum, qua nõ modo personæ orationem, sed etiam gestum effingimus. Has prædictas sex species, Fabius atque alii, subiiciunt Prosopopœie.

Topographia, loci descriptio, vt Carthaginis in primo Aeneidos, Huc refer Cosmographiam.

Topothesia, loci fictio, quum describitur locus, qui fortasse nõ est vspiam in rerum natura. Huius exemplum habes Thoma Mori Vtopiam, vel saltem non est talis qualis fingitur. Vt in sexto Aeneidos inferorũ, & Elisii descriptio. Huc refer Astrothesiam, apud Aratum, Higinium, Manilium, Pontanum.

Chronographia, descriptio temporis, vt. Noctis in quarto Aeneidos, Pacifici seculi ĩ quarta Aeglogа Virgilii. Quatuor etatum, in primo Metamorphoseos.

Demonstratiõ is, when we so plainly and

And copiously expresse a thing, a persō, & an affection, maners, speach, and circūstaunce, that the reader, semeth to see it before his eies, as though it wer liuely paynted in a table. The kyndes bee these.

The description of a thyng, when not content, lightly and briefly to haue shewed it, we so set it before the Readers eyes, that it semeth not to be told, but to be done: & the reader not to here it, but se it. Suche is the description of the floude in the firste booke of Metamorphosis, & of a tempest in the second

Prosopopœia, when any man is described. As Plutarche dothe the noble men, both Grecians and Latines. Suetonius also the twelue Emperours. How be it, the Rhethoricians vse thys woorde, Prosopopœia largely to comprehende these syxe kyndes folowyng.

Characterismus, the expression or painting out, eyther of the body or mind So Dauus setteth out Crito: & Thegea the troublous olde man.

Prosopographia, the paynting of a person.

lon. This hath two kindes. The fyrste is the deſcription of a feined perſon properlye belongyng to Poetes, ſyldome vſed of Oratours. As Virgil fayneth Sybill to bee madde, and perſones beneath in hell. Another fourme is, when vnto a thyng that is dumme, or without a bodye, we fayne a perſone, ſpeache, and affection of a manne, or ſome lyuyng thyng, as to the bydes called Harpyans, Furyes, Deuilles, Slepe, Hunger, Enuye, Fame, Mortewe, and lyke, the Poets bee woonte to fayne a perſone, and ſpeache. Alſo when Oratours make the common wealthe ſpeake, or as it were rayſe vp agayne dead men.

Ethopœia, propertye, or expreſſyon of mylde maners and affections. Of thys there bee three kyndes. The fyrſte, a large ſettyng out of maners, as of wyttes, artes, vertues, or vyces. So Terence ſetteth out boaſtyng. Thraſo, Plautus, a crakyng ſouldyoure. And thys facyon properlye belongeth to Commœdies, and Dialogues.

logues. The seconde fourme is an expression of naturall inclinations, and affections naturall, as of the fathers loue towarde the chyldren, the housebande and wyfe, of frendes among them selues, of compaygnions, geastes, neyghbours: of hatred also, and of enemyes. In expressyng of these among the Latines, Liuius is very cunnyng. For an Hystorye chyefelye setteth out the desyre of myndes, purposes, and deedes, without anye greate outcryes, and rages. The thyrde kynde is a settyng oute of colde and mylde affections, that dooe not so greatelye trouble the mynde nor tosse it: as whē we goe aboute gentely to geat mennes loue and fauoure, or that the myndē is broughte into hope, myrthe, or laughter.

Pathopœia, that is an expression of vehemente affections and perturbations. Of this there be two kyndes. The fyrste is called Imagination, whereby, feare, sorowe, anger, furye, hatred

hatred, enuy, vnbrideled delyre, lust immoderate, hope, or gladnesse, and the passions of the mynde is described and styrred vp. Exaumples of these bee euerye where in Tragedies. There is an other facion called Commiseration, whereby we make menne wepe, moue menne to mercye, or to pardon an offence. Readye exaumples of these are in the perorations of Cicero, & in Poetes, in their complaintes.

Sermocination, is when we fayne a person, and make hym speake lytle or muche according to comlines. Suche be the Concions of Liuie, and sermones or orations made in other Historiographers. When the person that we feyn, speaketh all hym selfe: the figure is called Conformation. But when we now and then aunswere to demaundes that he putteth vnto vs, it is called, Sermocination.

Mimisis, an imitation of speache or manours, whereby we counterfayte, not onelye what one sayde, but his gesture also. These foresayde sixe kyndes,

Quinti-

Quintilian and other put vnder Prosopopœia.

Topographia, the discription of a place, as of Carthago in the fyrste of Eneidos. Hyther referre Cosmographie.

Topothesia, the fayning of a place, when a place is descrybed, as paraduenture suche none is. Exaumple of this is the Utopia of Syr Thomas Moore. Where elles is not suche a place as it is, fayned to bee. As, is hell, and heauen in the fyrste of Eneidos. Hyther pertayneth the situacio of starres, in Aratus, Higinius, Manilius and Pontanus.

Chronographia, the discription of tyme, as of nyght in the fowerth of Eneidos. Of the peace worlde in the fourth Egloge of Virgil. Of the foure ages in the fyrste of Metamorphoseos.

Magna pars Eloquentiæ sita est in augendo, ac diminuendo. Omnis autem amplificatio ac diminutio, petitur aut ex rebus, aut ex verbis. Ex verbis sic.

Quum commutamus vocabulum, pro vero po-

nen-

mentes atrotius. Vt si occisum dicamus eum, qui cæsus tantummodo fuit.

Augemus per incrementum, sic. Facinus est vinciri ciuem Romanum, scœlus verberari, parricidium necari, quid dicam in crucem tolli?

Increscit oratio per Congeriem. In cetu vero populi Romani, negotium publicum gerens, magister equitum, frustis esculentis vinum redolentibus, gremium & totum tribunal implere, an non turpissimum? Differt a priore, impetu.

Per comparationem quoque increscit oratio. Fictione, et exempli collatione. Fictione sic. Si mei serui isthoc pacto metuerent, vt te metuunt omnes ciues tui: domũ meã mihi relinquendã putarẽ. Exempli collatione sic. An vero vir amplissimus Scipio Tyberiũ Gracchũ mediocriter labefactãtẽ Rẽp. priuatus interfecit: Catilinã orbem terræ, cede, & incendio vastare cupientem, nos cõsules pferemus?

Amplificamus per coniecturas sic. Maro de Polyphemo. Truncа manus pinum regit. Hinc enim coniicimus, quanta fuerit totius corporis magnitudo, eum pro scipione haberet pinum arborem.

Incrementum manus sumitur ex rebus, quas semper comitantur circumstantiæ. Persona, has habet. Nationem, patriam, sexum, ætatem, educationem, habitum corporis, fortunam, conditionem, animi naturam, anteacta, nomen. Exempla. Natio,

Si q̄ eius nationis proprium est contēnit, grauius est vt Anglum sagittādi peritiā contēnere, culpabilius est quā Gallū. Patria, non sīpliciter auget. Sed exēpli gratia de Deo sic loqui licet. Voluit nasci ī ciuitate longe celeberrima, quo velut ī excelso theatro positus, latius sua virtute diluceret, Sexus. In muliere turpiloquium turpissima res est. Aetas. Libido senem maxime dedecet. Educatio, Bene a primis annis institutus fuit Nero a Seneca, ꝑinde post degenerasse grauius fuit Habitus corporis Cum te deus corpore pulchro crearit, cur tā turpia patras? Fortuna. Ex obscuro factus es nobilis, & sic īsolescis? Conditio. priuatus es, et tamen magistratui resistis. Animi natura. Cum te magnanimū crearet deus, cur tā pusilla sectaris. Anteacta. Iā desidē esse, cuius priora tā egregia fuerunt facinora, dedecus est. Nomē. Vigilātiū ī re tāta dormire decebat Rerum circumstātiæ hæ sunt. Caussa, Locus, Tempus, īstrumentum. Caussa. ad paricidium primus impulsti, grauior ergo est tua culpa Locus. In templo virginem contaminauit. Tempus. Carnibus tū vescebaris, quando publicū fuit indictum ieiunium. Instrumentum Gladio peiore, lingua serpens Euā occidit. Et hæc est ꝑ circūstantias amplificatio

A great part of Eloquence standeth by increasing and diminishing. And all amplification is taken either of thinges

or wordes: by wordes thus.

When we chaunge the very worde, and in stede thereof put a bygger, as say: Thou hast killed him: where peraduenture he gaue hym but a fewe stripes.

An other kynde of Amplification is, when oure wordes increase one bygger then other, thus. It is offence to bynde a Citezin of Rome, haynous to beate hym, manslaughter to kyll hym. What shall I cal it to hang hym?

We amplify also by heapyng thinges faste together. In the companye of the people of Rome, hauyng a common office, Mayster of the horse, there to caste vp thy stynkyng gobbettes, and to fyll thy lappe and the iudgemente seate, is not this a shame? This differeth frō the other, because it goeth a pace: and the other by steppes and distinctions.

We amplifye by comparison: and set one exaumple to an other: or fayne as though such thyng had happened, thus: If my seruauntes dyd feare me in suche wyse as all thy Citezins feare thee, I would think it good to leaue my house.

By

By comparyng one exaumple to an o-ther, thus. Cicero. Did I pray you that noble man Scipio beyng a priuate per-son kyl Tiberius Gracchus, which sha-ked the common wealth but a litle: and shal we being Cõsuls suffer Catiline, ỹ goeth about to wast the whole world with murther and fyer?

We amplify by coniecture thus Mir-gil speaking of Polyphemus. He helde in his hande the boope of a pyne tree. By this we coniecture what a greate body he had, when he had a pine tree for his staffe.

A greater amplification of thynges. Which alwaies haue their circumstan-ces with them. A person hath these. Na-tion, countrey, kinde, age educatiõ, ha-uour of the body, fortune, condition, na-ture of mind, forededes, and names. Ex-amples. If a man despise any thing that properlye belongeth to his nation, it is more greuous, as. For if an English mã doe despise the feate of shooting. The countrey doth not alwayes cause am-plification: but we may say of God. He

would be borne in the goodliest part of the world, ꝙ as it wer in an opē playing place, his might & power, myght shine more abrode. Kind. As filthy talke is a foule thing in a womā. Age. Lechery becōmeth not an old man. Educatiō. Nero if his first yeres was wel brought vp, it was therfore ꝙ more shame to degenerate afterwardes. The hauior of the body. Sith god hath made the a faire ꝑsonage, why dooest thou so filthily? Fortune. Thou art of low degree becū a noble mā, the worse is now thy pride. Cōditiō. Thou art a priuate man & darest thou resist the magistrates? The nature of the mind. God hath created ꝙ of an high & noble heart, why thē seekest thou for so small trifles. Forbodes. Now to be a sluggard which before hast done so goodly actes, is a stark shame. Name. To slepe in so gret a matter, & to be named waker, was this mete

The circūstances of thinges be these. Cause, place, time, instrument. Cause. Thou wast the first that moued to this murther, the fault therfore is the greter Place. He defiled ꝙ virgin in ꝙ tēple. Time. Thē eate he flesh, whē ther was

proclaimed opē fasting, Instrumēt. The serpēt killed Eue wᵗ his tōg worse they any sword. Thus now may yon se what Amplificatiō riseth by the circumstances belonging to persons, & thynges.

Frequētatio est, cū res in tota causſa dispersa, co gūtur vnū in locū, quo grauior aut acrior, aut criminosior oratio sit, hoc pacto A quo tāde abest iste vitio? quid est, Iudices, cur velitis eū liberare? Suæ pudicitiæ pditor est, insidiator alienæ, cupidus, intēperans, petulans, supbus, impius in parētes, īgrātus ī amicos, infestus in cognatos, in supereores cōtumax, in æquos, & pares fastidiosus, in inferiores crudelis, denique in omnes intollerabilis.

Frequentatiō is, whē the thinges that be dispersed through al the cause be gathered together into one place, that the oratiō may be the more graue, sharper, or rebukefuller, thus. What vice hath he not? why should you deliuer hi you iudges? His own chastity he setteth forth cū whose wil, he lieth ī wait for others, he is intēperate, wanton, proud, vnnatural to his parentes, vnkind to his frendes, troublesō to his kinsfolkes, stubberne to his betters, disdainful to his felowes,

cruel to his inferiours, vntollerable to all men.

Congeries est multiplicatio verborum, aut sententiarũ rem eandem velut inculcantium. Hoc differt ab Incremento, quod illic per gradus increscit oratio, hic velut aceruo. Cic. Quid enim ille tuus Tubero districtus in acie Pharsalica gladius agebat? cuius latus ille mucro petebat? Qui sensus erat armorum tuorum? Quæ tua mens, oculi, manus, ardor animi? Quid cupiebas? quid optabas? Quam multæ voces hic sunt idem fere significantes. Vt, gladius, mucro, arma, Sensus, mens, animus, cupiebas, optabas. Tum quot sententiæ eodem spectantes, distringere in acie gladium, latus petere, sensus armorum. Eiusdem generis est sed affectum habens mitiorem, quod est apud Virgilium 3. Eneid, Quid puer Ascanius, superatne & vescitur aura Aethereа? nec adhuc crudelibus occubat vmbris? Nihil enim aliud quærit nisi an adhuc supersit Ascanius, sed affectus est, quod rem eandem ter expressit.

Congeries, is a multiplication of wordes, or sentences, as it wer beatyng in all one thing. It differeth frõ cetera in this point, because the oration there groweth as it wer by degrees, and her

by heapes. Cicero, Tubero, what dyd thy drawē ſweord in ỹ battail of Pharſalia? whoſe ſide did the point ſtrike at? What was the meanyng of thine armour. What mēt thy mind, eyes, hādes fury of mind? What diddeſt thou couet? What diddeſt thou wiſh? Howe manye wordes be there here ſignifying almoſt all one thing? as: ſweorde, pointe of the ſweord, weapons, ſenſe, minde, entente, diddeſt couet, diddeſt deſire. Further, how many ſentences bee there tendyng to one point, as: to drawe thy ſweord in the fielde, to runne at his ſide, meanyng of weapons. Of the ſame ſort is, but hauyng a more milde affection, that is in Virgil in the. iii. of Eneid. Howe doeth the childe Aſcanius, is he on the earth, doth he eate the breath Ethereal? doth he not yet lye belowe in the cruel darke places? Ye areth nothing els, but whether Aſcanius be aliue, but it is the affectiō that expreſſeth one thing thrise.

Diuiſio eſt, quæ rem ſemouens a re, vtramque abſoluit ratione ſubiecta, hoc modo. Cur ego nunc tibi quicquam obiiciam? Si probus es nō meruiſti

sin improbus non commoueris. Et illud. Quid nunc ego de meis proprijs meritis preaicem? Si me mimistis, obtundam: sin obliti estis, cum re nihil egerim, quid est quod verbis proficere possim?

Diuision is, whithe remouyng one thing from another, endeth thē both by shewing a reason, thus. Why should I nowe then lay any thyng to thy charge? If thou be good thou hast not deserued it: if thou be naught, thou carest not for it. Also, what should I nowe speake of mine owne proper merites. If you remember them I shal but trouble you: if you haue forgot them, when I haue done nothing by dede, what may I profite by wordes?

Correctio est, quæ tollit quod dictum est, & aliud magis raoncum in eius locum reponit, Sic Quod si iste suos amicos rogasset, imo innuisset modo, hoc facile perfici possit,

Correction is, whiche taketh awaye that that is spoken, and putteth a more meter thyng in his place, thus. That if he had prayed his frendes, yea had no more but beckte, this thyng myght easily haue been done.

Definitio est, qua rei alicuius propria vis explicatur, breuiter et absolute hoc modo, Nō est ista diligētia sed auaritia: eo q̄ diligētia est accurrata cō seruatio suorū, auaritia iniuriosa appetitio alienorū

Difinition is, wherby the proper pith of any thyng is declared briefly & perfectly, thus. This is not diligence, but couetousnes: because diligence is an hedy conseruation of that that is his own couetousnes is an iniurious desyer of other mennes goodes.

Transitio est, qua monemus breuiter quid dictū sit, & quid cōsequatur, vt, In patriā qualis fuerit habetis: nunc in parentes qualis extiterit, accipite

Translition is, whereby we do briefly shew what is spoken, & what should folowe, thus. Ye haue heard howe he hath behaued hymselfe to hys countrey now what he hath been to his parentes I wyll tell you.

Exēplū est rei gestæ est cōmemoratio, & ad nostrā aussā accōmodatio. Huius ergo materia est factū vel res gesta, ab aliquo homine: Sic, Quemadmodū Camillus rem Romanam in extremam pernitiem

adductam, restituit: Sic Laurentius latinas literas barbarorum inscitia fere extinctas, in pristinum nitorem reuocauit. Porro comparatio ostendit exemplum, quod adductum est, aut simile, aut dissimile, aut contrarium. Rursum, aut par, aut minus, aut maius. Quod in similibus quoque efficitur.

Exaumple is the rehearsal of a thing that is doone, and applying of it to our cause. So the grounde and matter of an exaumple is an acte done of auy maune, thus. As Camillus restored ꝑ Romain common wealth being brought into extreme ieopardye: So Laurence Malla broughte agayne into the olde pureneſſe, the Latine toungue, whiche thorowe ignoraunce of the Babarians, was almoſte quite loſte. Further, Comparation sheweth the exaumple that is brought, either to be like, vnlike, or contrary. And agayne, equall, leſſe, or bigger. Which thing is also done in parables, or similitudes.

Similitudo est collatio rei mutæ, vel inanimat ad nostr ā causſa accommodata vt, Nauis pro re rum ratione velum tollens, aut contrahens, ī h

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aut illud latus transferens: parabola est, quæ docet sapientem tempori cedere ac rebus præsentibus sese accommodare. Sicut ergo exemplum a facto hominis, & persona historiæ petitur, sic collatio a qualibet re preter hominẽ, & preter hominis factum, sumitur.

Similitude is a mete conferring of a dumme thyng or that hath no life, vnto oure purpose, as. A shippe lyftyng vp, taking downe, or turnyng his sayles on this side or that side as the windes bloweth, is a parable: which techeth a wise manne to serue the tyme, and doe as the worlde goeth. So than as an exaumple is taken of the dede of a manne, and of some person in an history: So a similitude is taken of any thyng saue of man, or mans acte.

Imago minimum differt a similitudine. Vt si dicas Achillem ignis aut solis instar armis relucentem venisse in prœlium. Aut aliquem more draconis aut leonis in hostes insiliisse. Imago est potius quam similitudo. Ducitur autem Imago ab ammantis forma: Vt si hominem rapacem ac virulentum depingas similem

subato

iubatæ draconi, qui oculis ardentibus, dentibus acutis, vnguibus aduncis, hiante rictu, per omnia circumspiciens si quem reperiat, cui possit aliquid mali faucibus afflare, quem ore attingere, dentibus dissecare, lingua aspergere, vnguibus dilacerare.

Image very litle differeth frō similitude. As if thou say that Achilles came into the field in harneys glistryng like fyer, or the sunne beames: Or that one flew vpon his enemies, like a dragon or lion, it is an image or resēblance rather then similitude. And a resēblance is taken of the fourme of a beaste, as yf you wil paint out a rauenyng, or poysonous man like to a crested dragō, which with burning eies, sharp teeth, croked nailes gapyng mouth, loosing euery where, vpon whom he may blowe out his poysō whō he may gape at, bite with his teeth poisō with his tōg, teare w̄ his nayles.

Ad exemplorum genus refertur Autoritas, Ea est alieni dicti, aut sententiæ collatio ad nostram caussam accommodata. Cuius species sunt.

Sententia, dictio ad mores, vel res communes pertinens, quæ commoda breuitate demonstrat,

quid

quid in vita sit agendum, aut quid fieri soleat. vt Labor improbus omnia vincit. &, Heu nihil inuitis fas quenquam fidere diuis. Tales sunt Solonis, & Catonis sententiæ.

Enthymema, sententia ex contrarijs. vt, Si bonis placere magna laus est, certe malis hominibus probari ignominia est. Item obsequiũ amicos, veritas odium parit. Nam hic Enthymema non est species argumentationis dialectice.

Epiphonema, rei narratæ, vel probatæ, sũma acclamatio, hoc, est, amplificatoi quedã honestatis, dignitatis, vtilitatis, difficultatis, aut similiũ fere rerũ in fine addita, ad augendum admirationẽ. vt Tantæ molis erat erat Romanã condere gentẽ, quæ est narratæ rei acclamatio e. Adeo a teneris consuescere multũ est. Probatæ rei acclamatio. Vt pro Ligario. Quorũ igitur impunitas Cesar tua clemẽtiæ laus est, eorũ te ipsorũ ad crudelitatẽ acuet oratio?

Noema, quum tecte significamus, q̃ auditor ex seipse diuinet, vel sẽtẽtiosũ sc̃oma, detortũ in p̃sonã aliquã, cuius mores, & ineptiæ notentur a?

Exẽplũ Liuius habet. Athenienses q̃dẽ literis, verbisq̃ bellũ aduersus Philippũ gerebãt. Quo noemate Liuius salse notat ĩbellẽ loquacitatẽ Græculorũ

Chria, breuissima expositio alicuius facti, vel dicti, cũ autoris nomine citato, Hác Cicero in prefatione

fatione tertij officiorum pertractat, Scipionem dicere solitum se nunquam minus ocioſum eſſe, quam cum ocioſus: nec minus ſolum, quam cum ſolus.

Aivos dictum vel ſententia ex apologo ſumpta, qualia ſunt Epimithia, id eſt, apologationes, & allegorie interpretantes apologos & eorum vſum indicantes.

Oraculum, id eſt dictum ab ore dei exceptũ, vel ex mandato dei prolatum, qualia ſunt omnia fere quæ in Bibliis dicuntur, & præcipiuntur.

Unto exaumples is referred authoritie: that is a mete conferring of an other mannes saying or sentence to oure cause. The kindes be these.

Sentence, is a saying pertayning to maners, or to common practises of the world which with proper briefnes, sheweth what is to bee done, or wont to bee done in this life, as. Continual labor ouercommeth al thing. And no man may hope for any thing against goddes wyl. Such be the sẽtences of Salomõ, & Cato.

Enthymeme, a sentence made of contraries: as if it bee a greate prayse to please good menue: to be alowed of euil, is gret reproch. Also flattry getteth

frendes

frendes, trueth hatred. Neither is it here a kind of argumẽtacion dialectical

Epiphonema, is an acclamacion of any matter that is tolde, or alowed: that is to say, an amplifying of honestie, dignitie, profite, difficultie, or suche other like, put at the ende for the more meruelling, as. As so weightie a matter it was to sette vp the Romaine nacion. Here is an acclamacion of a matter told before. And so great it is to accustome our self from youth.

An acclamation of a thing that is told thus, as for Ligarius. Cesar, whose pardon is praise of thy mercye, shall there woordes sharpen thee to crueltie?

Noema, when we signifye priuilye, that which the hearer maye coniecture by himselfe. Or it is a taunt, spoken against any person, whose folye, and maners are reproued. Liue hath suche an exaumple. The Athenians by letters & woordes fought agaynst Philip. Wherby, Liuius dyd secretely reproue the vnwarlike babling of the Grecians.

Chria, a very short expolicion of any

dede

dede or saying, with the autours name beyng recited. This is well handled of Cicero in the preface of the third boke of his Offices: that Scipio was wont to saye, he was neuer lesse ydle then whē he was voyde of the common wealthe matters, and neuer lesse alone, thē whē he was alone.

A Enos, a saying or a sentence taken out of a tale, as are the Morals & Allegories interpretyng fables, & shewyng there vse.

Oraculum, any worde that is receyued at the mouth of God, or spoken by his commanndement, as are commonly all thynges that are spoken and commaunded in the Bibles.

Expolitio est, cum in eodem loco manemus, & aliud atque aliud dicere videmur. Ergo huiusmodi vehementer ornata poterit esse expolitio, quae constabit ex frequentibus verborum exornationibus, & sententiarum hoc pacto, itaque vti conēnendus est, qui ī nauigādo, se, quā nauim mauult incolumem: ita vituperandus, qui in Reip. discrimine, suae plusquam communi saluti, cōsulit. Naue enā fracta multi incolumes euaserunt: ex naufragio

patriae

patriæ salvus nemo potest enatare, Quod mihi bene videtur. Decius intellexisse, qui se deuouisse dicitur, & pro legionibus in hostes misisse medios. Vn de amisit vitam, & non perdidit. Re enim vilissi mã et parua, maximã redemit: dedit vitã, accepit patriã, amisit animã, potitus est gloria, quæ cũ su ma laude prodita, vetustate quotidie magis emi tescit.

Expolition is, when we tary still in one place, and yet seme to speake diuers thinges. So that it may be a very good ly expolition, which shal stand of many cromations of woordes, and sentences, thus. Wherfore as he is to be despised which beyng on the sea had rather haue himself safe thẽ the ship, so is he to be re buked which in the ieopardy of the cõmõ wealthe, prouideth more for hym self, then for the safety of the cõmon wealth Whiche thyng me thynketh Decius did wel perceiue, when he bente hymself to die, and for the sauing of his souldiours to haue runne into the middes of his e nemis. Wherby he let his life go, but he lost it not. For with a smal thing & of li tle price he redemed a thig of gret value

he

he gaue his life, but he receiued his coū-trey: he lette passe his life, but enioyed glory, which declared with great praise the elder it shall ware, daily the more and more it shall shine.

Breuitas est res ipsis tantummodo verbis necessariis exposita, hoc modo. Lemnum prateriens cepit, inde Tharsi presidium reliquit, post, vrbem in Bythinia sustulit, inde pulsus in Hellespontum statim potitur Abido.

Breuitie is, whē the matter is quickly tolde, with no moe wordes but those that be necessary, thus. As he passed by, he toke Lemnum, then he left a garrisō at Tharsus: after he toke a citty in Bythinia, driuen from thence, forthwith he wanne Abydus.

Atque hæ fere sunt sententiarum figuræ: queis rerum, & orationis copia mirabiliter augetur. Ceterum a Rhetoribus appellantur variis nominibus, vt a Fabio alicubi argumenta, quum sint partes caussarum, quæ omitti commode non possunt alicubi ornamenta, & amplificationum formæ, & virtutes orationis, & lumina, & colores: tum videlicet, quum non sint partes caussarum, et vel eximi, vel omitti possunt; hoc est, quando non

probandæ

probandi, sed ornandi gratia cauſſis inſeruntur. Cicero vocat exornationes ſententiarum. Alij nominant argumenta rerum, quod his non ſolum orationis, ſed & cauſſæ corpus augeatur, & increſcat. Verum quoniam nomina declarandis rebus ſeruiunt, expoſitis rebus, de vocibus non eſt cur anxij magnopere ſimus. Haud ignoro eſſe & alia pleraque ornamenta, & figuras orationis. Verum nobis precipua ſunt pro virili collecta, & quæ maxime digna annotatu viſa.

And theſe in maner be the figures of ſentences, whereby the coppe, bothe of wordes and matter, is wonderfully increaſed. Howbeit they bee called of the Rhetoricians by diuers names, as ſome where of Quintilian they be named argumentes, and maners of amplificatiō, vertues alſo of an oration, and lightes, and colours, euen then in dede whē thei be not partes of the matter, but eyther may be taken out, or quite left of: that is to ſay, when they be not put in matters, to proue any thyng, but to garniſh it. Cicero calleth them exornations of ſentence. Other name them ornamētes of matter, becauſe by them, not only the

oration and wordes, but the body of the matter groweth and is increased. But because names doe serue to declare thinges, the matters declared, we nede not to take much thought touchyng the woordes. I know there be many other ornamentes also and figures of oration But to my power I haue gathered the chief, and that wer thought most mete to bee noted.

De Tribus Generibus dicendi.

COmmonstratis de ornatu, & Eloquutione præceptis, atque figuris, reliqua muneris, ac instituti nostri partes erunt, vt in quibus omnis oratoria institutio, debeat esse generibus, dicamus. Esse enim diuersa dicendi genera, quæ Graeci χαρακτηρας, nos figuras appellamus, in quibus omnis oratio non vitiosa consumitur, neminem arbitror ne mediocriter quidem doctum, fugit, cũ tot artium scriptores, & Grecos, & Latinos, quos priora seecula tulerunt, stylum, dicendique genus orationis plerunque dispar, atque dissimile sequutos, videmus. Sunt autem dicendi genera tria potissimum animaduersa, Grande, Tenue, Me-

Mediocre. Grande, illustre, vehemens, & plenum dicendi genus, diuino quodam genere orationis, atque incredibili, caussis grauioribus adhibetur: Habet enim cum amplā maiestate, ornatissima verba, propria, translata, extranea, ita tamē, vt ad vnamquanquam rem accōmodata sint: & graues sententias, quæ in amplificatione, & cōmiseratione tractantur, & exornationes cum verborum, tum sentētiarum, quibus maximam vim in orationibus tribuunt, ac grauitatem. Sunt autem qui hoc genere vtuntur, vehementes, varij, copiosi, graues, ad permouendos, & conuertendos animos instructi, & parati. Vsus est Cicero in oratione pro Aulo Cluentio, pro Sylla, pro Tito Annio Milone, pro Caio Rabirio, in Catilinam, in Verrē, in Pisonem. Sed huius imperiti sepe in vitia incidunt, cum granis oratio illis videtur ea, que turget, & inflata est: quæ nouis, aut duriter aliunde translatis, aut priscis, & ab vsu quotidiani sermonis iam diu intermissis, aut grauioribus quam res postulat verbis, vtitur hoc modo. Nam qui perduellionibus venditat patriam, non satis supplicij dederet, si preceps in Neptunias depulsus esset Lacunas.

Tenue genus dicendi, subtili quadā & pressa, atque limata oratione fertur, caussis paulo

acutioribus, quam in vsu vulgari sermonis versantur, est accommodatum. Est enim genus orationis demissum, vsque ad vsitatissimam puri, diluciq; dique consuetudinem sermonis: habet sententias tenues, subtiles, acutas, omnia docentes, & dilucidiora, non ampliora, facientes. In eodemque genere (vt in oratore ait) alij callidi sunt, sed impoliti, et consulto rudium similes, & imperitorum: alij in eadem ieiunitate concinniores, id est, faceti, florentes etiam, & leniter ornati. Vsus est Cicero in philosophicis disputationibus, in oratione pro Quintio, pro Rosco Comedo, & Terentius & Plautus in suis Comœdijs. Errant, qui non possunt in illa facetissima verborum attenuatione commode versari, & veniunt ad aridum, & exangue genus orationis, quod non alienum est exile nominari, cuiusmodi est. Nam istic ad balneas accessit, ad hunc postea dixit: Hic tuus seruus me pulsauit. Postea dixit hic illi, Considerabo. Post ille conuicium fecit, & magis, magisque presentibus multis clamauit.

Mediocre & temperatum dicendi genus ex humiliore, neque tamen ex infima, & pervulgatissima verborum & sententiarum dignitate, constat. Estque recte dictum genus sermonis temperatum quod admodum vicinum sit tenui, & grandi: atque

que ita vt in neutro excellat, sed vtriusque sit particeps, vel potius expers, cum neque hoc, neque illud habeat, sed interiectam, moderationem persequatur, atque temperiē. Idque vno tenore, vt aiunt in dicendo fluit, nihil preter facultatem afferens & æqualitatem, omnemque orationem ornamētis modicis cum verborum, tum sententiarum distinguens. Vtitur eo Cicero in oratione pro lege Manilia, pro Aulo Cecinna, pro Marco Marcello, maximeque in Libris Officiorum. In hoc vitiosum est, peruenire ad cōfine genus eius, quod fluctuans & dissolutum appellant, eo quod sine neruis, & articulis, fluctuet huc & illuc, nec possit confirmare, nec viriliter sese expedire, id est huiusmodi. Socij nostri cum belligerare nobiscum vellēt, profecto ratiocinati essent etiam atque etiam quid possent facere, siquidem sua sponte facerent, & non haberent hic auditores multos, & malos homines & audaces. solent enim diu cogitare omnes, qui magna negotia volunt agere. Non potest huiusmodi sermo tenere attentum auditorem. Diffluit enim totus, neque quicquam comprehendens perfectis verbis amplectitur.

Of the three kyndes of stile or endighting.

Now ỹ we haue shewed the precepts and figures of garnishing, & eloquutiō, it is our office & duety, to shew in what kindes, al oratorie ought to be. For that there be thre sundry kindes called of the Grekes Characters, of vs, figures, in which euery oration not fawtie, is occupied, I trowe there is no man meanely learned, but he knoweth: namelye when we se so many writers of sciences, both Grecians, & Latines, which haue bene before time, to haue folowed for the most part sūdry kindes of writing, one vnlike the other. And there hath been marked inespeciall three kindes of endighting. The great, the smal, and the meane.

The great kind.

The great, the noble, the mightye, & the ful kind of endighting, with an incredible, and a certein diuine power of oratiō is vsed in weightye causes: for it hath with an ample matēre, very garnyshed wordes: proper, translated, and graue sētences, which are handled in amplificatiō, & comiseratiō: and it hath ornaments both of woordes and sētēces: wher vnto

vnto in orations they ascribe very great strength and grauitie. And thei that vse this kind be vehemēt, various, copious, graue, wel and throughly appointed, to moue and turne men to their purpose This kinde dyd Cicero vse in the oracti on for Aulus Cluencius, for Sylla, for Titus Annius Milo, for Caius Rabirius, agaynst Catiline, against Verres against Piso, but they that cannot skyll of this, oftentimes fal into faultes, when vnto thē ỹ semeth a graue oratiō, which swelleth and is puffed vp, which vseth straūge words, hardly trāslated, or that be to old, and that be now long sythens lefte of from vse of dayly talke, or more graue then the thyng requireth.

The small kinde.

The small kynde of endightyng is in a subtile, pressed, and syled oration, mete for causes that bee a litle sharper then are in the common vse of speaking. For it is a kynde of oration that is lefte downe euen to the moste vsed custome of pure, and cleare speakyng. It hath fyne sentences, subtile,

sharpe, teachyng all thynges, and makyng them more playn, not more ample. And in this same kind (as Cicero saieth in his oratour) some be crafty, but vnpolished, and of purpose like the rude and vnskilful. Other in ẏ leanes are trim, that is, mery cõceited, flourishing also, & a litle garnished. Cicero vsed this kind in his philosophical disputacions, in the oration for Quintius, for Roscius the comedie player: and Terence, and Plautus in their Comedies. Such as cannot handsomly vse themselfes in that mery conceited slendernes of wordes, fal into a dry, & feble kind of oration, which may be called a weake, and feble writig. thus. He came to the balenes: after he said vnto him. This thy seruant strake me. I will consider. After that he chode and cryed more and more manye beyng present.

The meane kind.

The meane and temperate kind of indighting standeth of the lower, and yet not of the lowest, and most cõmõ words and sentences. And it is rightly called ẏ tem-

temperate kind of speaking, because it is very nigh vnto the smal, and to the great kynd, folowing a moderacion and temper betwixt them both. And it foloweth (as you would say) in one tenor distinguishing, all the oration with smal ornamentes both of wordes and sētences. Cicero vseth this for the law of Manilius, for Aulus Cecinna, for Marcus Marcellus, and most of al in his bokes of Offices. In this is fawtye to come to the kind that is nie vnto it, called dissolute, because it waueth hyther & thyther, as it wer without synewes and iointes, stāding surely in no point. And suche an Oration cannot cause the hearer to take anye hede, whē it goeth in and out, & cōprehendeth not any thyng with perfecte woordes.

FINIS.

Neius Pompeius being ouercome in ỹ batalle at Pharsalia, of those men that toke his part, some went into Afrike to the armye of Juba, and Actius, to renewe the batalle againe, as dyd Scipio and Cato: other thiking thẽselues ouercome, fought no more, as did Marcus Cicero: some kept a meane, as dyd Marcus Marcellus, one that had bene cõsull, and a singuler wise man, whiche alwaies did much distrust ỹ victory of Põpey. The gret multitude for his gret & singuler vertues loued this man, and therfore desyred ỹ he should be restored. But ỹ inuincible stomake of his would not be restored by Cesar into his coũtry because he would not se at Rome, those thinges that greued his hert. Cicero because he was his familier, and frend euen of a child, did oftentimes exhort him to geue place to the time, & obey necessi

tie,

which is alwaies the point of a wise mā
His brother Caius Marcellus, moste hartely praied him that he would come, & cōtinually praied Cesar for to saue his brother. In the Senate, Cesar being prezēt, whē Lucius Piso made mētion of Marcus Marcellus, & whē his brother Caius Marcellus had cast hīself at the fete of Cesar, al the Senate rose vp together, & lowly came to Cesar, to pardon Marcus Marcellus. Then made Cesar an oration in the Senate, in the which oration he accused the bitternes of Marcus Marcellus, that when he warred in Gallia, thē Marcus Marcellus beingcōsul, called him thefe, and that he wēt in hand with the coūsel, that Cesar should be iudged an enmy of his coūtrey, onles he would put of his armour, & that Marcus Marcellus also did beate w̄ roddes the Decurian of Nouumcomū, (which to be fraunchised Cesar had brought to Rome) to declare that this Decurion was no Citezin, and so to disproue the dede of Cesar. For to beat the Citizens of Rome with roddes it was forbiddē by

the

the lawe that Portius made. For the Citizens of Rome, both wer thei fraun chisers, and brought out of other coun treys, there to enhabite. Beside this he shewed also other displeasures that Marcellus did vnto him. Yea he added that some there wer that lay in wait to kil him. But he said as touching nature I haue liued ynough, and as touchyng glory too. Then sodainly otherwise thē al thei loked for, as touching Marcellus he said he would not denie it, no not for his own sake. And so he gaue him to the Senat, and to the cōmon wealth. The Senatours being demaunded what they thought of his iudgemēt, gaue thankes to Cesar. Cicero which had appoynted for the despre of his old dignitie, to hold his peace, moued by Cesars highnes of mind, and mercye, and that the Senate did their duetie, chaunged his purpose. Therfore in this Oration he geueth greate thankes to Cesar. So is thys the argumēt. First he sheweth the cause why he had determyned for euer to hold his peace among the counsaylers: and

that

that Cesars mercy in restoryng his enmye Marcellus, was the cause why he chaunged his purpose. For then Cesar gaue a signe that all shoulde be well in the common weale. He dothe preferre Cesars actes before all the actes of the Emperours of the people of Rome, of outward nations, of moste mightie people, and most excellente kinges. But he sayeth that he hath gotten muche more glorye, because he hath vanquished his owne minde, repressed his anger, & tempered his victorye (which by nature is insolent and proud) and because he hath restored his enmy to his old dignity. In this victory so great was Cesars modesty, that he shewed he had rather not to haue fought then to haue ouercome, in that he restored again, & loued those that counsayled to peace, amonge the which was Cicero. If Pompey had ouercome, his victorye would haue bene cruel: in the victory of Cesar ther was no cruelty, there was no man killed, but the armed men in the fight. Wherefore the immortall gods seme to haue referred

red al the safety of the people of Rome and of the cõmon wealth, to the wisdom and mercy of Cesar, seing thei haue holpē his victory. He taketh awaie the suspicion of Cesar, that any man should lye in wait to slay him, but yet he counsels him to take hede. He denyeth that he euer feared any suche thing to happen to Cesar, but yet he sayeth the uncertayne happes of lyfe, and frailtye of mans nature to be feared. He exhorteth Cesar to set vp agayne the commō wealth, which through the violence of warre needes was decayed. And because Cesar said he had liued long inough touching nature, and glory: yet sayth Cicero, that for hys countrey, for which he was borne, he had liued but a litle, which if he will now set in order agayne, the glorye of his diuine vertue shall remayn for euer. He desyreth Cesar to loke to his own lyfe, and safetie. He promiseth in his own name, and in the name of the reste of the Senatours, that they wyll not only watch for hym, but also put their own bodies in iopardye to saue hym.

to Cæsar for the restitucion of Marcus Marcellus.

If this long sylence, whiche I vsed in these troublous tymes, not for any feare, but partly for sorowe, partely for shame, honourable fathers, this presente daye hath made an ende: and made me begin again after myne olde maner, to say my wyl and mynd. For so gret mekenes, such mercy as neuer was heard of, suche moderation where one may do al, finallye suche incredible, and in maner heauēly wisdō, i no wise I may passe ouer w̄ silēce. For Marcus Marcellus, honorable fathers, now restored to you, & to the cōmō welth, I think not only his voice & autoritye, but mine own also to be conserued, and restored agayn to you and to the cōmō wealth. For I was sory honourable fathers, yea & very sory, so noble a man, being in the same quarel ý I was, not also to be in as good a case

as

as I am: neyther coulde I fynde in
myne hearte, nor yet thynke it lawe-
A Meta- ful, to runne in this your old race, and
phore. syt among you counsaylers, the chyefe
louer of my studyes, and labours, and
as it were my felowe, and companyon
pulled awaye from me. Wherefore
Cesar, bothe haste thou geuen agayne
vnto me myne olde facion of lyfe, and
haste sette vp to all these menne as it
A trãslatiõ wer a banner of hope, that all shal be
taken of the wel in the common wealth. For I haue
maner of perceyued in manye, chiefly in my selfe,
warre. and of late in all: sythe thou haste resto-
red Marcellus to the Senatours, to
the people, and to the common wealth,
specyally also rehearsing the greues by
hym done vnto thee, that thou settest
more by the reputation of this order, &
honoure of the common wealthe, then
eyther by thyne owñ sorowes, or suspi-
cions. And verely of al hys lyfe past he
hath receiued the gretest fruit, and most
honor it is vnto him: that all the Senate
hath made intercessiõ, and that besides
also, by thy most graue and sage iudge-
mens

ment, he thought to doe honour to thee and to the common wealth. Wherby ye rely thou doest perceiue, & sith in receyuing the benefit it is so gret praise, how much more glorious it is to the to haue geuen it. In dede happy is he, for whose saftie, no lesse gladnes in maner cōmeth to all men, then to himselfe. And thys he wel deserueth. For who is more excellent thē he, in nobleues, in vertue, in study of the best sciences, in true meaning, or in any kynd of thing worthy prayse? No mans wit is so great, no man so hable eyther to write or speake, that once can declare, much lesse garnish and gatly set out thine actes, O Cesar. Yet by thy leaue, this dare I boldly say, that for nothyng that euer thou diddest, thou euer gattest greater prayse thē thou hast this day. I am oftē wont to remembre, and gladly much to speake of, how that all the actes of our Emperours, of forein nations, of most mightye people, of most noble kynges, are not woorthy to be compared with thyne, neither for the greatnes of the quarel, neyther in num-

An Epiphoneme to the prayse of Marcellus.

He cōpareth the victorie of Cesars anger to his other victories, & preferreth it before thē all.

ber of battailes, neither in diuersitie of countreys, nor in spedy perfourmance, nor in diuersities of fightes: & that no countreys, were thei neuer so farre distaunt, would more quickly be gone vnto on foote, then thei wer made famous I wil not say with thy spedy iourneys, but victories. which thinges verely except I would confesse to be so great, ye scarce any mans mynd, or thought wer able to comprehend them, I might worthely be counted witles. And yet for all that, there be other thinges muche greater. For as touching ye praises of warre, some bee wont to diminishe them with woordes, and to plucke them from the captaines, and part thē wt the souldiers that the captaines should not haue all. And verely in battaile the manhode of the souldiers, the cōuenience of ye place, the succours of confiderates, shippes, vitailes, and suche other, dooe help very muche: and the greatest part of all Fortune chalengeth by good right, & whatsoeuer is done prosperously, al that almost she counteth her own. But of this

reus wint

renowme, O Cesar, whiche ere whyle thou hast gotten, none is associate with thee. At this asmuche as it is (and surely great it is) I saie all is thine owne. The centurion can plucke nothing, the captain can plucke nothing, the bendes of souldiers can plucke nothing, nor the horsemen can plucke nothing vnto themselues. No not Fortune the Lady of al, will be felowe with thee in this praise: she geueth place to thee, she sayeth it is all thine, and thine alone. For neuer is hastines and wisedom ioyned together, nor casualtie put to discretion. Thou hast tamed nacions outragious in fiersnes, innumerable in multitude, infinite in places, abounding in welthynesse: but yet thou haste ouercome such thinges, as by their nature and condicion might be ouercome. For neuer was ther such strength, nor such multitude, but by sweord and violence, it might be weakened, and broken. But to ouercome wyll, to repelle anger, to moderate victorye, thyne aduersarye beyng noble, wittie, vertuous, hym not onelye

Repetition and coniection ioygned together.

A cõparisõ betwixt the causes of fortitude and mercye.

to help from misery, but also to auaūce to his olde dignitie: hym that doeth these thynges, I compare, not to the hyest menne, but iudge hym moste lyke a God. Therefore Cesar, thy warlyke prayses shal be famous, not only in our writynges, but in the mouthes almoste of all nations, and shall bee spoken of euen to the worldes ende. But yet such thynges, I wotte not how, euen whyle they be heard, and while they be readde, seme to bee alowed wyth crye of souldyers, and sounde of trumpettes. But berely when either we heare or reade, any thing to be done mercifully, mekely, iustly, moderately, wisely, in anger specially, (which is enemy to discretion) & in victorie (whiche of nature is insolent & proud,) Oh howe bend we our herts to it, not onely in matters done in dede, but in fayned also: that often tymes we loue them whome we neuer sawe. But he whome we see presente, whose mynde, meaning, and face, we behold, wylling by thy mercy to saue that, that warre would haue destroyed, how may we

Mercy is a boue conquest.

we prayse thee, how may we loue thee, sufficientlye? By my faith Cesar, the walles of the counsaile house me thynketh leape for ioye, and seme to praise the, because within them, and in theyr seates, there shall nowe come agayne the woorshippe and authoritie of oure olde auncestours. Verely when I saw, and so did you as well as I, the teares of Caius Marcellus hys good and louyng brother fall from his eyes, anon the remembraunce of all the Marcellians perced my heart, which now beyng dead, by sauing Marcellus thou haste restored againe to their olde estate, and deliuered almost, from vtter decaye, a very noble house and family, beyng now brought to a fewe. This daye therefore thou maist worthily preferre, before al thy most valyant, & innumerable actes. For this is Cesars praise onelye: other actes that wer done, thou beig captein, were great in dede, but yet a great company were partakers therof. Of thys thou art bothe captayne and companion; and verelye it is so greate, that no *Hyperbole*

time shall euer ende it, as it dooeth o-ther signes and tokens of thy triūphes and victories. For there was neuer thing made by workemanshippe and hand, but time will marre, and consume it. But this thy knitie, and mercye of mynde, shal florishe euerye daye more and more, and shal encrease by processe of tyme, where Images sette vp in tokens of thy victories, by time shall bee consumed, and wasted awaye. And in dede al other victories of ciuil battailes nowe before this, thou haste ouercome by equitye and mercy. But this daye thou passest thyne owne selfe. I feare leste that, that I wyl saye, cannot bee so well perceyued by hearing, as vnderstande in mynde. Thou semeste to haue ouercome victorye it selfe, when she by conquest would haue slaine, whome thou by mercye dooest pardon. For where by the propertye of victory, all we that were ouercome, by ryght shoulde haue dyed: by thy iudgemente of mercye, nowe are we saued. Thou then only must be called vnuanquished,

Amplification about the hyest degree.

by

by whom, yea the very state, & strength of victorie it selfe, is ouercome and vanquished, And this iudgement honorable fathers, howe farre it stretcheth, heare I praie you. Al we, whiche were compelled to arme our selues, I wote not by what miserable and deadly destenye of the common wealth, although we bee in some faulte of mannishe errour, yet bee we not giltie of any mischieuous act. For where, honorable coūsailers, at your intercession, he hath saued Marcus Marcellus for the commō wealth, he hath restored without anye prayer me to my selfe, and also to the cō mon wealth, and other noble men also to themselues, and to their countrey, of whome you see a greate and honourable companye, here nowe at this present sessions. He hath not brought enemies into the counsels house, but hath declared, the ciuil warre to haue been takē in hāds of ꝑ most part, rather through ignoraūce, false, & vaine feare, thē couetousnes, or crueltie. In which warre I thought it euer best to ētreate of peace, &

Amplificatiō by greatnes of the benefite.

was sorye, not onelye peace, but the Oration also of the Citezens craueng peace alwayes to be refused. As for me, I neuer desired this, ne yet anye other ciuile battailes, but alwayes haue counsailed to peace, and not to warre. I followed Pompey for his frendlinesse towarde me, not for any cause that he had bene so good to the common wealth. I was not so mad, either for desire, or hope, willingly and wittingly to runne to destroy my self: only was the remembrance of a thankefull minde great with me. And well knowen was the counsel that I gaue. For both here in this house, whe al thinges wer yet well, and in the time of warre also, I was all in one minde, yea euen then, when I was in ieopardy of my life. There is none therefore that will iudge so euill, as to doubte of Cesars mynde touchyng warre, when straight waies after the battaile, he determined to saue the counsailers to peace, and was angrye with the other. And this would seme the lesse marueile peraduenture then, when the

ende

ende was vncertaine, and the fortune of battail doubtful. But he that loueth the authours of peace when he hath the victorie, forsooth declareth that he had rather not to fight, thē to be victor. And of this I can beare Marcellus witnes. For as alwaies of peace, euen like of warre also, were we of one mind. How often, and how sorowfully, did I se him feare, partly the proude statelines of certain men, and chiefly the cruelties of victorie it selfe. Wherefore Cesar, the more acceptable ought thy gentlenes to bee vnto vs, whiche forsawe the crueltie of the other parte. For nowe muste we compare together, not the causes, but the victories. We haue seen thy victorie ended with warre, & no sword drawen in the citie, in time of peace. The Citezens that bee loste, bee ouerthrowen by battail, not by anger of the victor. So that no man can doubt, that if it were possible, Caius Cesar woulde raise again manye that bee dead, sithe of the same armie, he saueth whome he can, And of the other parte I will

saie

saye no more, but that we all feared, the victorye woulde haue been to angrye. For some there wer that threatned not onely suche as were in harnelle, but them also that styred neuer a whit: and that it was to be considered, not what men thought, but where they were too: in so muche me thinketh that the immortall goddes, though they would punisshe the people for some faulte, & haue rayled vp this woefull ciuile battayle, that yet nowe eyther pleased, or once at the last fylled: they haue turned all to ỹ mercy and wisedome of the cõquerour. Wherefore Cesar, reioyce in this thyne excellent goodnes, & be glad in thy good fortune and praise, and also in thy gentle nature and maners, whereby greate pleasure, and profite commeth to a wyse man. Other of thy valiaunt actes whẽ thou shalt remember, although thou maist reioyce in them, yet for thy happines thou maist be glad: but as often as thou shalt thinke of vs, whom it pleased thee to saue, and to haue with thee in the common wealthe, so often shalte

thou

thou thinke of thy great benefites, incredible liberalitie, and singuler wysedome, whiche I maye boldlye call, not onelye excellent good, but vndoubtedlye good alone. For in true prayse, there is suche brightnesse, in nobleneſſe of hearte, suche honour, that these seme to bee geuen of vertue, the other lente of fortune. Be not weary then in sauyng good menne, specially whiche haue not fallen throughe euyll desyre, and lewdnesse, but by well doyng in theyr opinion, foolyshe peraduenture, yet not cupl, but as it were for the common wealth. For it is not thy faulte if some feared thee, and contrary thy great praise, that some thinke thee not to be feared at al. Now I come to thy most greuous complaint, & suspicio, which must be warely taken heede of, not so much of thee, as of all Citizens: vs inespecial, whō thou hast saued. And although I truste it be false, yet will I neuer make it lesse by wordes, then it is in dede. Prouision for thee, is prouision for our selfes. And if I shoulde faulte in the one, or the other, I had

He reſoneth by this figure Dialyſis.

hadde rather ſeme to feareful, than not very ware. But who is ſo madde as to lye in wayte to ſlaye thee? any of thyne owne? Howbeit, who be more thine owne then they, whome thou haſte ſaued vnlooked for? Or is he one of them, that was in thy bende of ſouldiers. It is not credible any to bee ſo madde, that ſythe by the he gatte aſmyche good as coulde bee, he woulde not ſette more by thy life, then by his owne. Well, yf thyne owne thinke thee no harme, yet muſte thou beware of thyne enemyes? What enemies? For all that were, eyther through ſtubbernes they haue loſt theyr lyues, or by thy mercye haue theyr lyues, ſo that either none of thine enemyes dooe remayne, or they that doe, be thy very frendes. But ſithe in mennes mynides bee ſuche corners, and ſarre fetches, well lette vs encreaſe thy ſuſpicion, for ſo we ſhall encreaſe alſo our dyligence. For who hath ſo litle experience, who is ſo vnſkylfull of the common weale, who ſo lytle thynketh vpon hys owne ſafetye, or vpon

By this figure permiſſion, he reaſoneth more ſtrongly that all ſhould be marde if Cesar were not ſaued.

all others, whiche perceyueth not hys safegarde to be thyne, and onely vpon thy life, all other mennes wealth to depende? I vereiye as I am bound, thinkyng vpon the daye and nyghte, feare suche chaunces as happen to manne, the vncertaine happes of healthfulnes, and the frailtie of our common nature: and I am sorie, that where the common wealth shoulde bee immortall, it doeth stande vpon the life of one mortal man. But if to those chaunces of manne, and vncertaine happes, there bee ioyned a consente of a mischieuous conspiracye, what God, if he woulde, should we beleeue to bee hable to helpe the common wealthe? All muste bee holpen and holden vp, by thy hande onely Cesar, for nowe throughe the violence of warre, all good order is ouerthrowen, and lyeth flatte on the grounde. Processe in lawe muste bee hadde agayne, true dealyng muste bee called agayne, lecherye muste bee suppressed, honeste generation encreased, all that is slipte awaye, must bee bounde vp againe with straye lawes.

labors. It coulde not bee chosen in so great a Citille battayle, but that the cõmon wealthe beyng sore shaken, howe so euer the warre ended, shoulde lese manye ornamentes of her honour, and succours of her suretye: and that the captaynes would doo many thinges in warre, whiche thei themselues had forbidde in peace. All whiche woundes of warre thou muste heale, for beside the no man can helpe them. Therefore that most wise and excellent saying of thine, I was sorye to heare: howe that thou haddest liued long inough bothe to nature, and glory. Inough if thou wilt so haue it, paraduenture to nature, and yf it please you, I say also to glory. But to that point that is greatest of all, eue for thy countrey sake thou hast liued but a litle. Wherfore leaue of I pray the this wisedome of learned men in despysyng death, be not wise to our harme. For it often commeth vnto myne eares that thou speakest of this to much, how thou hast liued long ynough for thyne owne part. But thē would I beleue it if thou

diddest

dodest liue, but for thy self alone, or els were borne but for thy selfe alone: but nowe sythe thyne actes doe contain the safetie of all the Citizins, and of al the cõmon wealth, thou art so farre of frõ perfourmaunce of thy greatest workes, that yet thou haste not layde the foundacions thou wenest for. Wilt thou the prescribe an ende of thy lyfe, not in the sauegard of the common wealth, but by indifferẽce of thine owne mind? What if if this be not inough, no not for thi glori of which (although thou be wise,) thou canste not yet denye but that thou arte most desirous? Thou wilt say thẽ. Why shal we leaue behind vs but litle glory? yes verely for other, were they neuer so many, ynough: litle, for thee onely. For whatsoeuer it is, thoughe it bee greate, surely it is but litle then, when there is anye thyng that is greater. And if Cesar, thys shoulde haue been the ende of thyne immortall actes, that thyne aduersaryes beeyng ouercome, thou shouldest leaue the common wealthe in that state, in whiche nowe it is:

The figure occupation.

marke

marke I praie thee whether that moste excellente valiauntnes of thine, were not more to be meruailed at, then praise woorthye. For glorye is a famous, and common reporte of many and great benefites done, either to the Citizens, or to the countrey, or to all men. This the yet is left, this parte remayneth, in thys must ye labour, to state and settle the cõmon wealth, and that thou chiefly maist liue ioyfully in it, after it is set in great rest, and quietnes. And when both thou hast payed thy countrey that thou owest her, and hast satisfied nature by liuyng at ful, then sate if thou list, thou hast liued long inough. For what is this that we call long, seing there is somewhat that is laste? and when that commeth, al pleasure past, is as nothing, because afterwardes it shalbe nothing. Howbeit, this high courage of thine, was neuer cõtẽt to be within these straites, which nature hath geuen vs to liue, but was alwaies on fier to liue euerlastyngly. Neither is this to bee counted thy life, whiche is in breathe & bodye: but Cesar, that

The definition of glory

that is thy lyfe, I say, that is thy lyfe, whiche shall florishe worldes euerlasting, whiche posteritie shal nourishe, & eternitie alwayes behold. For this thou must serue, for this thou muste auaunce thy selfe: which life now all ready hath many thinges to meruelle at, and looketh also, for that she may prayse. Herelye they that come after shall wonder at thyne Empires, at thy prouinces, howe thou madest a bridge ouer the floud Rhene to come into Germany, how thou diddest transport thine army ouer the occean into Brittain, how thou hast ioyned battaile with thine enemies fiftye times, thei will wonder at thyne incredible victories, images set vp, great rewardes geuen vnto the for thy manlines, triumphes for thy victories, I say, thei wil wonder, whan thei shal heare, & rede these thinges. But except this citye bee stablished by thy counsayles, ordinances, and statutes, thy name shal do no more but wãder farre abrode, no stable seat nor certain house shall it haue to dwel in. Emong them that shal come

after also, there shal be great dissension as there hath been among vs: whē some shall praise thine actes aboue the mone, and some again shall finde faulte, yea in this point chief of al, if thou quench not the fier of ciuile battaile, by sauing thy countrey in so muche that thy victorye might seme to bee ascribed to destenye, the quietnes of this citie to thy policie and wisedom. Serue therfore those iudges also, which shal iudge of the manye peres hereafter, and peraduenture more iustly than we. For they shal iudge both without loue and flattery: & also without hatred and enuy: and although that (as some men thinke falsely) shall then nothyng perteyne vnto the, yet nowe it dooeth perteine that thou shouldest bee such one, whose praises should neuer be forgotten. Diuers wer the willes of the Citizens: and diuers was their talke. For we differd not onely why, and wherfore we should fyght, but also with whom, & on whose syde we shoulde fyght. But there was a doubte, and a variaunce among the noblest capteins. Many doub-

ted

ted what was beste to bee done, manye what was good for themselues, manye what was comely, and some also what was lawfull. The common wealthe is past this miserable, and fatall battayle: he hath ouercome, whiche by his good fortune wyll not encrease hatred, but by his goodnes appease it: nor will not iudge al thē whom he was angry with, eyther woorthye of banishmente, or of deth. Som haue laid down ther weapōs, from some thei haue been taken awaye. He is vnkind, and vniust, which beyng deliuered from the peryl of harnes, wil yet kepe an harnest minde: so that he is better which died ī the field, thē he that shed his bloude in mainteinyng the quarel. For som shal thinke ȳ to be stubbernes, which to other may seme constance But because now all dissension is broken by battayle, and put out by gentlenes of the victor: it remaynneth that all, which ether be be wise, or in their wits, should be all of one mynde. For excepte thou be safe, Cesar, and be in that mind, in which before thou hast bene, and art

at this day most of al, we cannot bee saued. Wherfore al we, which woulde all wer wel, both exhort the, & hartely pray the, to haue regard to thi life, and al we, (to speake also for other that I think of my self,) because thou thinkest there is some priuie matter that thou oughtest to be ware of, I say, we doe promise, not onely to watche, and ward for thy safegard, but eue to set our owne sides and bodies against thine enemies. But to end there as I began, Cesar, we al geue the most hearty thankes in wordes, & in our heartes be more bound vnto the. For ỹ we be al of one mynde, thou maiste perceiue by the prayers, & wepinges of vs al. But because it needeth not, eche man that standeth here shoulde speake, they would that I should tel the tale, which in maner of necessitie must doe it, bothe because their wil, and pleasure so is, and because thou hast restored againe Marcus Marcellus to the senate, to the people, and to the cõmõ wealth: therefore I perceiue, that chiefly I ought to do this thing. For I see all men reioyce, not for

the

the safety of one man, but as it were euē for the life of vs all. As touching my gret good wil toward him, which al mē haue so known, that scarsely his good, and louing brother Caius Marcellus hath loued him better: seyng I shewed it by taking thought, care, and payne, so long as it was in doubte whether he should liue, or not, verely nowe at thys time, being deliuered frō care, grief, & sorowes, I ought to shew this my beneuolence a great deale muche more. Therefore Cesar, I geue thee thankes, not only for ý thou hast conserued me to all my goodes, but also hast set me in more honor than euer I was before, & to these thyne innumerable benefites towarde me, (when I thought it impossible that any more might be done) yet by thys thy dede haste encreased thy goodnesse, and heaped vp thy gentlenesse vpon me more and more, with thy gracious fauour continuallye.

*

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ſtrete within Temple barre,
at the ſygne of the hand and
ſtarre by Richarde Tottill.
the .iiii. daye of Maye, the
yeare of oure Lorde.
MDLV.

Cum priuilegio ad impri-
mendum ſolum.